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RESERVE
STORAGE



THE MISSIONARY HERALD.

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THE friends of the Board far and near will rejoice to know that the Home Secretary, Rev. Dr. Alden, is recovering from his recent serious illness, and that though his physicians enjoin a period of rest from labor, his ultimate return to his post of service is confidently anticipated.

THIS may well be called the Micronesian number of the *Missionary Herald*. The accounts from the Pacific show how the isles are waiting for God's law. It is a story of surprising interest. Letters from other mission fields have also called for an unusual amount of space. The need and value of woman's work are strikingly shown in the communications of Mr. Fowle, of Cesarea, and of Mrs. Allen, and Misses Sears and Van Duzee, of the Eastern Turkey Mission.

The *Baptist Missionary Magazine* is mistaken in saying that the Bassein mission furnishes the only instance of a people formerly heathen sending out foreign missionaries from their own number. There are already three such instances in the field of the American Board. Several native Sandwich Islanders are now laboring in the Marshall, Gilbert, and Marquesas islands under the Hawaiian Board; the Ponape Christians have sent several preachers and teachers to the Mortlocks and to Ruk; and converted Armenians in Eastern Turkey have taken Koordistan as their foreign missionary field. Such instances are to be multiplied rapidly in the future. Every convert should be a propagandist.

ONE of the most serious obstacles to the progress of the gospel in all lands to which our missionaries have gone is the unhallowed conduct of foreigners, Americans or Europeans, resident in or travelers through these countries. The natives naturally regard as Christians all who come among them from Christian nations, and the sad misconception of Christianity thus formed it is often impossible to remove. A company of men in India not long since expressed their fear at telling their wives that they were Christians, because all the "Christians" they knew were accustomed to get drunk. In a village of Eastern Turkey one of our missionaries met a young man who said he knew a little English. But it turned out that the English he had caught by his ear consisted chiefly of oaths. Satan sends his missionaries abroad while the church is halting.

THE Custom House Statistics of the Sandwich Islands for 1880 show at a glance the commercial prosperity of the islands. The exports for the year amounted in value to \$4,968,194.40, the imports to \$3,673,268.41, making an excess in exports of \$1,294,925.99. The statistics of emigration and immigration show that the arrivals exceeded the departures by 3,665. Whatever may become of the native population, the Sandwich Islands are clearly destined to hold an important position in the Western world.

IN response to the request given in the January number of the *Herald*, a large number of the older commentaries and religious books have been received and forwarded to our mission fields. The native preachers have a very limited religious literature in their several languages, and as most of them read English, these volumes of comments on the Scriptures or of sermons or biography, are of the greatest interest and value to them. The most recent call for aid of this kind comes from Erzroom. Who will respond ?

IN the *Missionary Herald* for May, page 173, two lines were omitted in copying the manuscript for printing ; in paragraph III. Liberia, at the end of the period, "there are 26 Baptist churches . . . 1,928 communicants," there should be inserted the following, "The Protestant Episcopal Church of the United States reports 1 bishop and 31 others, missionaries, teachers, and assistants, 361 communicants, 597 Sunday-school scholars, and 415 in day and boarding schools."

On page 172, line 2 should read "the number of Protestant communicants . . . was reported in 1880 as 145,220," instead of 122,470.

THE American citizens of Smyrna in Asia Minor, including the United States Consul and Messrs. Bowen, Crawford, and Constantine, have united in an appeal in behalf of the sufferers by earthquakes in Scio and Cheshme. They estimate the killed as numbering about five thousand, and the wounded many more. The houses of those who escaped unharmed have been destroyed, and the maimed multitude have been rendered helpless and dependent. Contributions are asked from the benevolent, and Treasurer Ward will transmit to the Committee of Americans in Smyrna whatever may be given.

THE Presbyterian Board of Missions has been sorely afflicted in the recent death of four of its missionaries ; among the number was Miss Campbell, of the Laos Mission, who was drowned while bathing.

The king of the Sandwich Islands, now on his way around the world, happened to be in Japan on the ninth anniversary of the organization of the "Union Church" of Yokohama. Towards the erection of the meeting-house of that church the Christians of Hawaii had contributed \$1,000, and in remembrance of that gift the church invited King Kalakaua to attend its anniversary celebration held on the 10th of March last. The king was welcomed in an address by Dr. T. W. Gulick, a native of Hawaii, but now a resident of Japan, and replied in a pleasant speech, accepting with hearty thanks the gift of a Japanese Testament which was there made him. What would have been thought sixty years ago of a suggestion that the king of Hawaii should give an address in a Christian church of Japan ! "If the Lord would make windows in heaven might this thing be ?"

AFTER the remarkable unanimity of sentiment expressed at the recent quarterly meeting of the Woman's Board in reference to confining their efforts as a Board to the one object of making the gospel known among the perishing in foreign lands, it is to be hoped that no further efforts will be made to include under its organization a variety of home enterprises having other missionary ends in view. The discussion that has been going on for some time past will not have been in vain if the relations and claims of the various benevolent enterprises shall have become more clearly defined, and if the happiest results for all are seen to be dependent on unity of object in each. In the long run, despite some present advantage which the special friends of home missions might have seemed to gain at the expense of the foreign work, — for combination would inevitably end in division of funds, — they have reason to be grateful for a result which will lead to more earnest effort on the part of all, and to a larger aggregate income for the common cause which all are alike seeking to promote, whether at home or abroad. The results which must have followed a change of policy on the part of the Woman's Board through the necessary reduction of the missionary force, the giving up of schools and the return of great numbers of pupils to the ignorance and degradation of their wretched homes, the check given to the work now in successful progress at so many points, and opening with such promise in the near future, results which those who desired the change did not anticipate, but which we are persuaded would have proved not merely imaginary, are now happily averted. A bright future is now open before the two organizations of women, one for home and one for foreign work.

As God hath prospered, is the gospel rule for giving. That God has wonderfully prospered the people of this land within the past year, every one knows. Labor has enjoyed its full reward, and the profits of trade within recent months far exceed those of any similar period for many years. Has the giving been proportioned to the prosperity? Read on another page the statements respecting the financial outlook. Clearly the constituency of the Board has not conformed to the gospel rule.

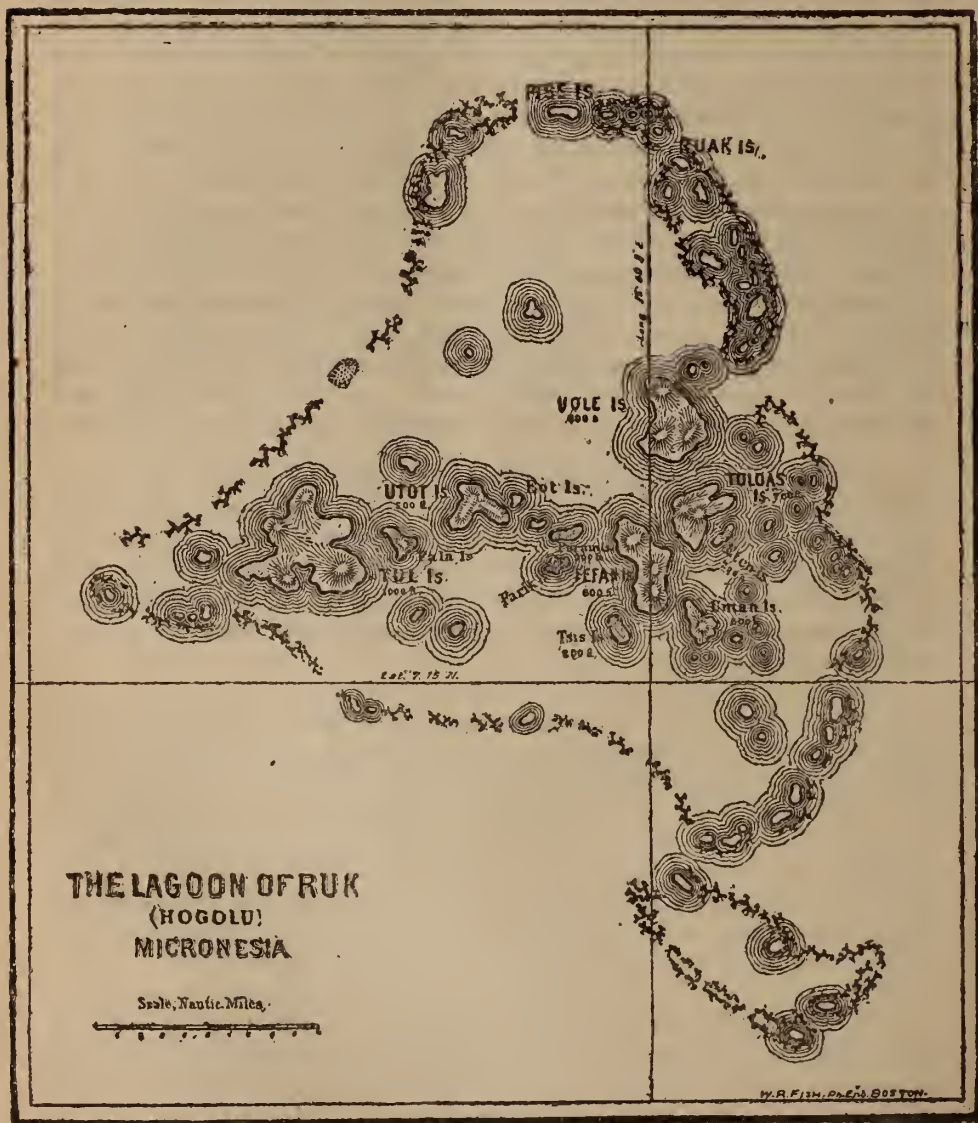
ENCOURAGING reports have reached us from many quarters of the mission field, of spiritual results following the observance of the Week of Prayer. The girls' schools at Hadjin and Sivas have been specially blessed. In the former place the church had been in a somewhat divided state, but all difficulties are now settled and the thirty names already propounded for admission on their confession of faith, are only a portion of those who have been led to hope in Christ since the beginning of the year; of the twenty-five girls in the Boarding School at Hadjin, twenty are confidently numbered among the converts. At Sivas all the girls in the Boarding School are hoping in Christ.

It is one of the signs of the times that among the Chautauqua series of brief books, one has been issued entitled "The World of Missions." This little "text-book" contains two excellent papers, already given as lectures by Henry R. Carrol of *The Independent*, on the agencies now in operation among Protestants for the conversion of the world, their fields of labor, and the success already achieved. At this day a liberal education requires at least some knowledge of missions.

THE LAGOON OF RUK.

BY REV. E. T. DOANE, PONAPE, MICRONESIA.

RUK has been captured. On three of her islands Christian teachers have been landed. The friends of missions may want to read of this nearly central point of the Caroline group, and to learn something of its features and the native population.



Ruk is not the name of any one island ; it is the term applied to high mountainous land. Hence, when sailing to this archipelago, some speak of going to the High-Lands. Ruk is an archipelago by itself. It looks as if in some of the

ages past a small continent had been here nearly submerged, the peaks of the mountains only remaining. All through the lagoon, in its central portions especially, stand these half-sunken mountain peaks, forming of course islands, some of which have an elevation of 1,000 feet, some only 200 feet. Some of the more important of these islands are, Tol, Fefan, Toloas, Uole, Utot, Uman, the last three being the ones selected for missionary labor. Beside these there are quite a number of low islands; while on the reef there are quite a number of atolls, or islets. An immense barrier reef encircles Ruk. In places it is crowned with soil, the bread-fruit tree, the cocoanut, and other trees flourishing for the maintaining of the native population. In places this reef is partially sunken in two or three fathoms of water, making it dangerous for ships to pass in or out. But it is a long reef, probably 150 miles, perhaps the longest of any surrounding our Micronesia islands.

The hills of Ruk, or the islands, rather, of Ruk, have a rounded, time-worn look, and only in one place did I see a bold, out-cropping rock. The higher points are poorly covered with timber, while large plain-like districts are seen, covered with coarse grass.

The productions of Ruk ought to be abundant. The soil, what there is of it, seems to be good. The complaint of the people is of a limited supply of food. Tribal wars are said to be largely the cause of this, but indolence has doubtless something to do with it. The productions seen by us were bread-fruit, cocoanuts, sugar cane, taro grown in large and well-watered patches. Bananas and wild oranges, of a very good flavor, are also abundant. Fowls are common; the pig has just been introduced by the traders, and so the goat; the domestic dog is met with, though not in large numbers. No cattle are here; the woods abound with the large Micronesian wild pigeon, and wild fowls are found in the bush. Fish are caught in the waters of the lagoon, though they do not seem to be abundant.

THE PEOPLE AND THEIR DWELLINGS.

In his dwelling the native of this island is inferior to his brothers of Ponape or Kusaie. The house is low, roof rather flat, sides and roof thatched with the leaf of the palm; the ends closed up, save an opening left into which one *crawls*, as a dog to his kennel. The floor is covered with the leaves of trees; rarely matted with good mats. The house is without divisions, or only those of the simplest kind; the family seem rather to herd together; perhaps, however, time will show us a little more than we saw of the distinct lives of the members of the family. The large, not very skillfully-built proa houses, for storing the canoes and larger effects of the high chiefs, are mainly the residences of these royal ones. On the whole the home of the Rukite seemed to me rather a dismal place.

The Rukite himself, as I saw him, taking him all in all, is the finest-looking native we have in our Micronesian field. He is less in stature a little than the Gilbert Islander, and also in bulk of person, for the Gilbert Islander has a corpulency that is fearful. The Rukite, in his complexion, is of a soft saffron tinge, his form symmetrical, limbs round and of good length between joints, step easy, eye round, black, and lustrous, not dimmed by the use of ava or toddy from the cocoa-nut blossom, lips rather thin for a Micronesian, hair wavy and

long. In all this I thought him a fine-looking native. Some of the women are quite beautiful.

The Rukite has as yet but little of dress. The *maro* is the indispensable part of the attire. Around the neck large strings of shell-beads, made from the cocoa-nut shell, black and glossy, are worn. Pendent from the ears hang heavy bunches of the same kind of bead, with a brass button now and then. The face is smeared with a pigment of red and yellow ochre, and so, too, the whole of the upper part of the body. "When unadorned adorned the most," we may emphatically say of this stuff. The women wear about the loins a piece of rudely woven native cloth, figured with black threads to add to its beauty. Youth are usually without clothing.

In disposition the Rukites are mild, yielding, easily led. In their moral make-up they are thorough heathen. They have been called savage, and vessels have been warned not to allow too many natives on deck at once. There is some ground for this fear; for at different times vessels have been attacked in the lagoon and nearly taken. But this, I think, does not fairly represent the character of the people. During the many days the "Star" was at Ruk not the first sign of hostility was seen. When we walked inland and passed dwellings, the family would flee in alarm, or would crowd together in their little hut, till the strangers passed by. They would hardly have done so were they a fighting people. The population of the island is supposed to be from ten to twelve thousand.

There is much in this natural state of things to encourage the teachers we have left at Ruk among strangers. We shall trust they will be unmolested. And on the return trip of the "Star" another year we shall expect to find this people now reported as savages not a little calmed down, their youth in school, and their adults in churches.

FINANCIAL OUTLOOK.

THE donations received in the month of April were \$25,633.61, against \$23,406.67 in April of 1880, an increase of \$2,226.94. The legacies, however, in April, 1880, were \$12,282.57, in April, 1881, they have been only \$2,678.85. This makes the total receipts in April this year, \$7,376.78 less than in April of last year. This falling off will tell disastrously upon our financial condition, unless something be done to check it and to turn the current the other way. During the eight months of the financial year thus ending, the total receipts from donations and legacies have been \$252,505.53, while last year in the same months they were \$257,243.41, which shows less this year than last by \$4,737.88. At the annual meeting two years ago it was solemnly resolved:—

"That this Board, and the churches which are its constituency, are called upon by the Master's command and by the providence of God to use all possible proper means to bring the income of the Board from ordinary sources up to the sum of \$500,000 for the coming year, with the expectation and purpose that this sum shall be increased from year to year, as the work of the Board shall be hereafter expanded."

Last year at the annual meeting, this resolution was substantially reaffirmed. "The failure to attain to the \$500,000 which we set before ourselves as the goal

to be reached during the past year should rouse us," said the Report of the Committee on the Home Department, "to most persistent efforts to attain and even go beyond it during the year before us."

To make good these resolutions of the past two years, the receipts during the four months which remain need to be greatly increased. As was stated in the *Herald* of December, twenty per cent. advance upon the donations of the previous year will be requisite in this. The increase by each generous giver of at least ten per cent. upon last year's donations seems absolutely necessary to meet expenditures on the scale of the previous year without the expected enlargement. If those who have this year already given ten dollars will add another dollar, and those who have given five dollars will add fifty cents; if those who have given one hundred dollars will give another ten dollars; and if those who have not yet made their annual gift will in these remaining months make the same proportionate increase, while the expectations of enlargement with which the year commenced will not be met, we shall be able at least to continue without embarrassment what has already been undertaken. Though we thus speak, we hope there are not a few who will count it a privilege to add twenty per cent. to their gifts, and thus secure the onward movement to which God's providence is beckoning.

There is every encouragement in the prosperous condition of the business world, and in the hopeful state of our missionary fields, to make this advance. Our missionaries who went a year ago to Turkey are sending back narrations of deep religious interest and conversion of souls in schools and congregations. In Micronesia the churches among the Mortlocks have almost doubled their membership and Mortlock native Christians are eager to go to the islands further west.

In Africa, in India, in China, in Japan, the work is growing. In one of our Theological Seminaries are young men and women preparing to push on the movement in Africa, while others are banding together to go in a company to North China. Can it be that this advance in contributions this year shall be lacking? There remain four months and then the financial year closes.

"THE NEW DISPENSATION" IN INDIA.

THE recent anniversary address before the Brahmo Somaj of India by Keshub Chunder Sen, which has just been published in two successive numbers of the *Independent*, will attract no little attention as an expression of the views of the body he represents. It is the formal deliverance to the world of the "New Dispensation." The address shows most clearly how thoroughly the author has been influenced by Christian ideas. While he asserts that the New Dispensation is the summing up of the best religious thought of the world, it is quite remarkable that at least nineteen twentieths of his discourse are taken up with the sentiments and thoughts derived from the Christian Scriptures. The place which other great leaders hold, as Confucius, Gautama, Mohammed, is comparatively insignificant. The tributes paid to Christ and to Christianity are all very extraordinary, yet not the highest. He seems to approach him, and at times

one has the feeling that he is very near to him ; and yet the one supreme bond — that of a living faith in Christ as a redeemer from sin and the source of new life — is wanting. While no Christian can fail to rejoice in many of the utterances of this address, particularly in the denunciation of pantheism and the homage paid to Christ, there remains a painful impression that this man does not accept the gospel as a little child. The distinctive position taken is that he speaks as the voice of "a band of apostles entrusted with a New Dispensation." It is boldly claimed that this Dispensation "stands upon the same level with the Jewish dispensation, the Christian dispensation, and the Vaishnava dispensation through Chaitanya." The new church he speaks of as "a complete dispensation, with its full complement of apostles, Scripture, and inspiration." One will look in vain through this discourse for anything to justify this extraordinary claim. What is there to certify to this "New Dispensation?" So marvelous an interposition from the heavens should surely have some seal. If it can show no miracles it should at least bring to view some luminous truths such as men have never seen before. But nothing of this kind appears. Chunder Sen's praises of Christ, though new to many Hindus, are only the echo of the songs with which the Christian church has for centuries hailed Jesus as "Lord of all." Many of India's brightest minds, like R. V. Modak and Narayan Sheshadri, and others who have sat at the feet of Wilson and Duff, long ago joyfully acknowledged the supreme excellence of Christ, and took him as their personal redeemer, but never thought of proclaiming a new dispensation. They were humbled by what they learned, and did not boast of what was new to them as if it were new to the world.

But we have neither wish nor purpose to speak in antagonism to the religious movement of which Chunder Sen is put forward as a leader. The attitude of our missionaries towards this movement is not by any means what it has often been represented as being, one of bitter hostility. They hope that much may be accomplished by it in delivering the Hindu mind from its bondage to caste and the thousandfold superstitions which have weighed on it so long. They hope it will tend to remove some of the prejudice which has prevailed throughout India against Christ and the Christian religion. But the question will arise whether this leader's praises of Christ are to be counted as an offset to the devotions paid by other members of the Somaj to the Hindu sages and to Mohammed. How far can Chunder Sen carry his brother "apostles" with him? It is right for us to consider whether men raised intellectually above the errors and follies of their time, and seemingly inspired with no little conceit because of their emancipation and their present superiority, will be led to the full and humble acceptance of the gospel which, as of old, is the power of God unto salvation. We hope for the best, but are not as sanguine as some.

A GOLD piece has just been sent as a contribution to the treasury of the Board on the wrapper of which was written, "The silver and the gold are the Lord's, the copper is good enough for poor Maggie."

IGNORANCE AS TO MISSIONARY OPERATIONS.

A WELL-KNOWN clergyman of New York has sent us a letter which would not find a place on these pages were it not for its bearing upon a matter of vastly more importance than the interests of this magazine. The density of ignorance prevailing in many minds claiming to have an interest in Christ's kingdom respecting the progress of that kingdom, and the indifference with which tidings respecting what our Lord is doing through his servants, our brethren now in the field, should be continually exposed and rebuked. The strangeness of this indifference is so well indicated in the crisp sentences of our correspondent, that, in spite of what he says of the *Herald*, we give his letter entire : —

"A VOLUME OF RARE INTEREST."

"What is it? The *Missionary Herald* for 1880. A constant reader of the *Herald*, month by month, it came over me, as I turned the pages of the bound volume, what a wonderful amount of matter is here, touching almost all parts of the habitable globe, revealing the current life of remote lands, and the entrance of that Word that giveth light and life, setting forth the heroic deeds of our brother and sister missionaries, and opening windows for us to look in upon their every-day life, and see them at their work, in their contact with strange peoples. We go with them to church, to school, on extended tours into "unbeaten paths," and find everywhere the same stubborn hearts of sin and unbelief, and the gospel, as of old, everywhere, the power of God unto salvation. One truth everywhere, one remedy; the fruit one, the tongues many.

"What testimony to the value of missions and their manifold relations, from sources not to be gainsaid, the great papers presented at the Annual Meeting, and the series of Dr. Means on Africa, worth alone the cost of the volume. We can only hint at this mine of wealth. Why should this record of current church history be of less interest to the church than the Acts of the Apostles, except that that is nearer the fountain-head, and bound up with the life and words of our Lord? Here is the same spirit, the same all-conquering name, the same gospel preached by men of like passions with Paul and Peter, with the Holy Ghost sent down from heaven now as aforetime, and with results as marvelous.

"The life of the church is one continuous whole, and pity it is that so many who would be ashamed not sometimes to read a chapter from Isaiah, the Gospels, or the Acts of the Apostles, do deliberately ignore this later history which Isaiah foretold, of which Jesus spake, and to which the Acts of the Apostles is but an introduction! And that, too, when all this is *theirs*, even as they are Christ's, and Christ is God's! All these wonderful triumphs are going on, the nations waking, the church extending her boundaries and fortifying herself in the heart of pagan empires, and they know nothing about it! They know of political caucuses, and senatorial rows, and the petty quarrels, the murders, the robberies, and the brighter and better side of social and public life, which fill the columns of the daily newspapers, but of all the sweet and winsome souls who are pouring out their lives to bring this world back to God, and of the galaxy of names resplendent for heroism and courage and deeds accomplished which have

changed the life of whole peoples, and the face of islands and continents, they willingly are ignorant! All this for a dollar and ten cents! Find another volume equal to this of the *Herald* for 1880 for such a sum! As if it concerned us not, when it is our Bible, our Christ, our kingdom, wherein is our inheritance, and whose glory is ours, — we being Christ's, — our brethren, doing a work as much ours as theirs, since it is Christ's, and not another's. *Our* honor bound up with the honor of Christ forever and ever, and not know anything about it! Well, it is strange, view it as we will."

MISSIONARY SHIPS.

IN the prosecution of modern missions the need of missionary ships was early felt. Labors in the island world of the Pacific could not be carried on effectively and on a wide scale without their aid. The comfort and safety of the missionaries would be imperiled if they were left to the infrequent and uncertain visits of merchant vessels. And the penetration of the vast continent of Africa, whose rivers and lakes form almost its only highways, calls imperatively for the aid of the missionary ship.

The earliest known missionary vessel was the "Duff," a ship purchased by the London Missionary Society in 1796, and sent to the South Seas under the command of Capt. James Wilson. Her career was brief, as she was captured by a French privateer in 1799. Fifteen years later the missionaries to Tahiti undertook the building of a ship, which was finished in 1817, and named the "Haweis," in honor of an eminent friend of the mission in England.

The next missionary ship was the "Missionary Packet," sent out by the American Board in January, 1826. She was a schooner of thirty-nine tons, forty-nine feet long, and thirteen feet wide, and was in command of Capt. James Hunnewell, of Charlestown. After a stormy passage around Cape Horn, she reached Honolulu in October, and served the mission for several years.

In 1830 Rev. John Williams, the heroic and martyr missionary, undertook the building of a ship with only native aid, and the "Messenger of Peace," a ship sixty feet long and measuring seventy tons, served him for several years in his adventurous plans. When he visited England, his appeals resulted in a collection of funds, sufficient for the purchase of the "Camden," of 200 tons, in which he sailed, 1838, April 19, on his return to Raratonga. The next year, 1839, November 20, he fell a victim to savage violence, on the island of Erromanga. The "Camden" was found too small for the service, and returned to England in 1843. An appeal for funds was made to the children of the Sabbath-schools, and called forth a liberal response. A new, strong, and handsome ship was thus procured, and fitly named the "John Williams," which sailed for Tahiti, 1844, June 5. For just twenty years this ship pursued her work among the Pacific islands, making four voyages to England during the period. She was wrecked, 1864, May 29, by drifting on shore in a calm, at the Island of Puka puka.

In February, 1867, the same fate befell the second "John Williams," as she was approaching her destination. The third "John Williams," sent out in 1869

has been more fortunate, and is still pursuing her errands of love and mercy. In 1874 a smaller companion ship, the "Ellengowan," was presented to the London Missionary Society by Miss Baxter, of Dundee, and is still in the same service.

The missions of the Free Church in Scotland, and of the Presbyterian churches in Canada, among the New Hebrides, have also the aid of a missionary ship. For a short time the little "Columba" of five tons was employed, but she was replaced by the "John Knox," which was built and sent out in 1856. Proving too small, a larger ship of 115 tons was built in 1860, at New Glasgow, in Nova Scotia, named the "Dayspring." She was much admired, and did excellent service, until wrecked by a hurricane in the harbor of Aneityum, 1873, January 6. Her place was directly supplied by the purchase of a new three-masted schooner of 160 tons, whose name was changed from "Paragon" to "Dayspring." She is still doing good service.

Among the Feejee and Friendly Islands, the Wesleyan missionaries employ the "John Wesley." And the "Allen Gardiner" was sent out by the South American Missionary Society in 1854, with a company of missionaries, to carry forward the work in the Falkland Islands and Patagonia, where Captain Gardiner and his associates had perished. She was still in the service in 1867.

The Church of England Missionary Society, as early as 1848, employed the schooner "Undine" in the work of the New Zealand Mission, under Bishop Selwyn. In 1852 the larger "Border Maid" took her place, and was succeeded in 1855 by the "Southern Cross," which was built in England, and sailed March 28. The same day, John C. Patteson, afterwards Bishop Patteson, sailed in another vessel. With his useful labors and martyrdom the "Southern Cross" was to be ultimately associated. She was wrecked on a New Zealand reef, 1860, June 17, and replaced in 1863, by the second "Southern Cross." This ship has an auxiliary screw, and can use steam power, and her career has been very successful.

In the next number of the *Herald* a somewhat detailed account will be given of our own missionary vessel, the "Morning Star."

THE FEWNESS OF THE GIVERS.

WHEN our Lord stood over against the treasury and saw the widow cast in her two mites, he not only permitted the disciples to observe the transaction, but he especially called them to do so. There are lessons to be learned by one who stands in sight of any one of the Lord's treasuries which are too valuable to be neglected. To be sure he must remember that while we can see the gifts we cannot always, perhaps not in the majority of cases, understand the thought of the givers. We must bear in mind, also, that gifts are valuable not according to their size, but according to their cost to him who brings them. There are many elements entering into the account that only the Omniscient One can measure, so that we must beware how we attempt to pronounce definite judgments on the offerings of men. And yet there is divine warrant for observing the gifts as they come to the Lord's treasury, and for seeking to learn from them whatever profitable lessons we may.

One fact which will quickly arrest the attention of whosoever watches the treasury, is that the number of real givers is comparatively small. A contribution box may receive many coins which, though larger than those the widow gave, are naught to the givers. That is the reason why they are given. These persons have no desire to give anything, but it is awkward to make a public refusal, and so they drop into the box some loose coin, of the most trifling value to themselves. We will not call such persons givers. Applying the name only to those whose offerings are of actual cost to themselves, we fear that their number in almost all, if not all our churches, is relatively small. Cases like the following are by no means singular. A recent contribution from a city church of between two and three hundred members amounted to about \$400. Seven eighths of this sum are known to have been given by *four* individuals. The plates passed in another city church on a Sabbath morning, brought in a sum indicating an average gift from each member of about one dollar, and it was probably thought that this was a good showing. But it appears that this average was made by the gifts from *two* families, and that deducting their contributions, the average sum from each member of that church was less than nine cents. A New England congregation whose wealth is said to exceed two million dollars, gives less than one hundred dollars for foreign missions, and half of this sum comes from a single individual. We have been told concerning a church renowned for its benevolence, that not more than twenty-five of its members pay anything towards the several thousand of dollars annually contributed by this church for Home and Foreign Missions, and that half a dozen individuals give six out of every seven dollars with which the church stands credited. These are merely illustrations of a class of facts with which all who stand over against the Lord's treasury are familiar, showing that the givers are few.

Another fact, in pleasant contrast to the foregoing, will be noticed by those who watch the treasury, that there are in almost every community some who do know the luxury and who are reaping the rewards of self-sacrificing benevolence. They are often the poor, yet are they very rich. They have not received freely, as the world judges, yet they give freely. Very few rich men enjoy such a luxury as is theirs when they make their offerings to the Lord. A widow whose only son was killed during the late war supported herself for years, earning \$1.25 a week, and giving twenty-five cents every Sabbath to the offerings of the sanctuary. She has recently received a pension, and from the first payment she sends one fifth as a thank-offering; "the firstfruits for the Lord." These hidden ones, whether their gifts are large or small, who make sacrifices that they may give, and who yet, because of their deep love for Christ and his kingdom, are not aware that they are making any sacrifices at all, are the true givers. And perhaps of more value than the coins they drop into the treasury are the prayers with which they follow their alms. Among these generous Christian givers are many ministers of the gospel who, out of their limited store are giving, none too much, perhaps, but vastly out of proportion to what others of their congregations give. There are upon our table at this moment two subscription lists which happen to have been forwarded with contributions from rural churches. The pastor's name heads one of these lists, and his subscription is for twice the amount subscribed by any of his parishioners.

The other list shows that four fifths of what was there given came from the pastor and a retired minister. There is a flourishing church in Massachusetts of over three hundred members who possibly flatter themselves that they are doing well, perhaps they might say nobly, for foreign missions, but it is to be presumed that few of them are aware that from sixty to seventy per cent. of what passes through its contribution box comes from the devoted pastor and his wife.

What can be done to multiply the number of givers? This question should be pondered quite as much in the interest of the churches at home as for the sake of the unevangelized far and near. For the churches will not increase in graces or have their full power with God and with men until a large proportion of their members bring their tithes into the Lord's storehouse. Why should not prayer for the multiplication of laborers of this sort be offered as fervently as for laborers who shall cross the seas into the harvest fields? And prayer should be accompanied with constant labors to lead each disciple of Christ to an apprehension of his duty to contribute of his substance for the advancement of his Master's kingdom. Every effort should be made to bring up the young in the family and church and Sabbath-school in the habit of systematic giving. There must be line upon line from the pulpit. Benevolence should be made a frequent theme for conference at the social meetings of the church. The whole matter must be lifted far above the narrow notion that this or that society is begging for a support. Men must be made to feel that their gifts are for Christ, and that he is no beggar before them, but rather that he grants them the inestimable privilege of sharing with him in his efforts to redeem a world. Schemes should be devised so that there shall be presented to each individual the frequent opportunity for making his offerings to the Lord. Pastors and churches should study these expedients for increasing the number of givers. They will be most successful who are able to awaken in all souls true sympathy with Christ, and devout gratitude to him who gave himself for the life of men.

A PLEA FROM KOORDISTAN.

THE following letter has been addressed to the American Board by the little missionary church of Redwan, Koordistan. This town lies directly east of Diarbekir, the missionary work in that section being under the care of the Harpoot station of our Eastern Turkey Mission. The pastor of the Redwan church, Kavme Ablahadian, of whom some account may be found in Mr. Wheeler's volume, *Grace Illustrated*, was educated at Harpoot, but returned to Koordistan, constrained by his missionary zeal to close his ears to attractive calls in other directions, that he might labor in this neglected region. These Christians in Redwan do not ask aid without being willing to put their own hands to the work. Recently on finishing their own chapel the poor people found that a debt remained. It seemed that they had done all they could, and yet again offerings were brought, pieces of gold from female ornaments, money, eggs, watermelons, etc., until enough was raised to cancel the debt. All they now ask for is a missionary to live among them. On account of its length we

omit a part of their letter referring to details, but what is here given is an exact translation of this impressive appeal : —

“EVANGELICAL AND SOUL-LOVING SOCIETY, *Boston, America.*

“For a long time we have enjoyed your humane and continued efforts, and the answers to your earnest prayers, as the spring rains. The good done to our nation, ourselves, and our children stirs our hearts with deepest gratitude. It will be profitable on reaching heaven to give a narrative concerning the pious and self-denying missionaries you have sent us, the literature given, and your efforts for us.

“Before the throne we will take the hands of those who have gone before us, and saluting those who come after, we will make known our gratitude, and will bless them. Yes, your work will make you to rejoice both here and there. How sweet is the gospel which you have sent us, and how precious the Saviour you have made known to us. Blessed are our eyes that see and our ears that hear and our hearts that inherit. The gospel which you have preached to us has turned us from darkness to light, from death unto life. It has given us a good hope and unspeakable joy, an ‘inheritance incorruptible, undefiled, and that fadeth not away,’ and put a new song into our mouth. We cannot with tongue tell of that change, that life, and those desires that the gospel has wrought in us. It is our sweetest knowledge, our engrossing effort, our greatest wealth. Our dear Saviour has not only saved us, but has granted us a desire for the salvation of others, that counting it a privilege we may labor and pray for them. The Saviour has drawn our love, has taken our hearts ; his revealing himself to us forms our greatest pleasure. We give glory to our heavenly Father who has loved us so much, and to our Saviour who has become our salvation, and to his Holy Spirit who revealed to us these things, and who dwells in us. O, gospel of grace, what precious doctrines !

“These are its fruits in Koordistan : sixty Protestant houses, two hundred and sixty-five adherents, sixty-two church members, one ordained pastor, three preachers, one teacher in Redwan, four schools, three of which are taught by the preachers. This poor people during the past twelve years have spent 40,000 piasters (\$1,760) for preacher, teachers, and building, besides 10,000 piasters (\$440) for the poor and other benevolent objects. Last year, during the dreadful famine, from their extreme poverty they gave nearly forty liras to the poor, and for pastor, teacher, and other things, nearly the same, besides bread, food, etc. Here and at the villages they preach continually for the progress of the work, and make every possible effort. A great harvest is prepared ; it is waiting for fit laborers. If the same effort had been made here as in other places there is no doubt but that the results would have been far greater. No missionary has labored here as in other places, and there are no books. The lack of cultivation in the language, and the little labor expended, is a great hindrance.

“The country is extensive and populous, and for many reasons we need a missionary. The population is mixed, there being Mohammedans, Yezides, Jews, Syrians, Catholics, Armenians, and Greeks. All these speak Koordish. True, our beloved missionaries of the Harpoot station have great desires for this work, but because the Lord has committed to them a wide field they can come here but seldom, and we say it with shame, there is not one among the natives equal to what the work demands.

“A sadness hangs over our spirits because the land is deprived of the needed assistance, but the subject of our prayer is that the Lord will fulfill our hopes quickly. On this occasion we humble ourselves before you, for our fatherland and friends. We humbly plead that you grant our request in giving us a missionary. If it is too much to give us more, at least give us one missionary, that having learned the language he may labor in Koordistan.

“Would that the golden sceptre might extend to Koordistan sitting in dust and ashes. Faith encourages us, and your benevolence gives hope. With deep desire

and expectantly waiting and praying for answer, with this earnest prayer, we, the Committee of this church, subscribe ourselves,

BARON TOMAS.

BEDROS EFFENDI.

ABRAHAM, *Deacon*.

KAVME ABLAHADIAN, *Pastor*.

MRS. EMMA C. HALL.

TIDINGS have been received of the death of this esteemed missionary, the wife of Rev. Charles L. Hall, of the Dakota Mission. She died at Fort Berthold, Dakota, on Sabbath morning, April 17, of pneumonia, after a brief sickness. Mrs. Hall, whose maiden name was Calhoun, the family being distantly related to the late Dr. Calhoun, of Syria, was brought into the kingdom of Christ when she was fifteen years of age, and her interest was at once enlisted in the foreign missionary cause. Though the way to secure an education seemed shut against her, she succeeded in reaching the "Western Female Seminary" at Oxford, Ohio, an institution that has borne such good fruits during the twenty-five years of its existence. Already its roll includes the names of nearly forty students who have given themselves to distinctively missionary work at home or abroad. Miss Hall graduated at Oxford in 1871, and the next year she commenced service among the Dakotas. In 1876, after three years of teaching among the Indians at Yankton Agency, she was married to Mr. Hall, and the new station of Fort Berthold was begun. From this outpost, after five years of faithful labor, she has been called to the home above, leaving her husband and two children. It was true of her as she said of others: "If they really have a missionary zeal and love they will be successful and happy in the work." Out of his deep affliction her husband writes: "We bury our dead behind us and go forward. The Lord will show us the way."

LETTERS FROM THE MISSIONS.

Micronesian Mission.

VOYAGE OF THE "MORNING STAR."

As announced last month the "Morning Star" arrived at Honolulu, March 22. She brought as passengers Mr. and Mrs. Whitney and Mr. and Mrs. Rand, returning for much-needed rest. Mr. Logan, who had been for a portion of the year at the Mortlocks engaged in the work of translation, was prostrated by a hemorrhage shortly before the arrival of the "Star" at Lukunor. He, however, came on board and made the trip to Ruk and back to Ponape, intending, by the advice of the mission, to come on to Honolulu.

He was, however, unable to bear the fatigue of the voyage, and remained at Ponape, where it is hoped he may recuperate.

Of the voyage of the "Star" the captain says: "The whole distance sailed during the voyage is 15,783 miles. Number of passengers carried, 243. The number of islands sighted is 48, at 27 of which we stopped one or more times. We entered 16 lagoons, anchored 43 times, and spent 147 hours standing off and on. We laid at anchor 79 days, and boated 568 miles. We had 1,546 miles of adverse currents, and 989 hours of calm."

The letters brought by the "Star," together with the notes of Captain Bray

are so voluminous that only a portion of them can be given this month. The story of the trip through the Mortlock Islands will be deferred until our next issue. Captain Bray's report to the owners of the "Morning Star" will be found in the department for Young People. The following is Dr. Pease's condensed report of the state of the work in

THE MARSHALL ISLANDS.

"*Molwonlap*.—The man we left last year, Lejillin, had taught school awhile and sold a few books. A native Christian from Ebon had assisted him early in the year, holding meetings, etc., but finally apostatized and led the new 'converts(?)' back into sin. We ordained our assistant translator, Raijok, and left him to help Lejillin. The Ebon Church pays each of these helpers about \$40.

"*Majuro*.—Everything was as last year. We think Kekoawa should be reënforced by an energetic Hawaiian teacher, and then both remove to the other end of the island.

"*Arno*.—Kaaiu had been sick and hungry. The chiefs were trying to incite a civil war, and mission work was at a stand still. I recommended Kaaiu to come to Kusaie for a rest, but he decided to remain. He should be reënforced at once from home (Hawaii). This is the largest island in the group, with about 3,000 inhabitants.

"*Mille*.—We discovered no progress. Nawaa goes back to Honolulu, and Jeremaia resumes charge of the church and work.

"*Jaluij*.—Jeremaia has been laboring here for the last year, but dissensions between the chiefs have been a great hindrance, and little could be done. This station is left unoccupied for the coming year.

"*Ebon*.—Matters were in a healthy condition. Several had been added to the church, only one or two fallen; good schools, and liberal contributions. There was at first a little hitch in the matter of getting the right pupils for the next term of the Kusaie school, but the Lord helped us, and we brought away *twelve*, three of whom have their wives, who will also study

as they may be able. There are also five small children, making a total of twenty persons. We ordained and left Hairam in charge of the church, bringing Laniing, the pastor, with us for another year's study, and as my assistant in translating.

"*Namarik*.—The church had done well in the matter of contributions. We ordained and left Mathew in charge of this church, his old station, expecting the people to support him. We also left a young man named Lanji to assist in teaching.

"Returning to Kusaie at the end of six and one half weeks from the time of sailing, we found all well at home. Our prospects for the coming year are good. All the scholars are hopefully converted, and are desirous to learn. We anticipate a year of hard work, being alone and with much to do."

A WONDERFUL WORK AT RUK.

On a previous page will be found a map of the lagoon of Ruk, with a description of the islands and the people. The story of the spiritual work is also given by Mr. Doane. The "Star" reached Ruk on the 11th of January last. Mr. Doane writes:—

"Here we are close to Uman, the island of Ruk on which Moses was left December 5, 1879. The anchor is dropped; Moses is soon aboard. We quickly learn all. The year past had had its dangers; it has brought, too, its joys and success in work. We go ashore in time, and lo, the change! the east shore lined with youth, they flanked by fathers and mothers, all singing their welcome songs, and ready for the hand-shaking. These bright youth but a year ago were wild as the mountain deer, fleeing in fright when we landed near their homes. The scene is affecting, as we look into their bright eyes and see the change the Lord has wrought. Passing from the shore, with a rapid hand-shaking, we walk up to the good house the brother has built, the natives helping, and we sit and eat of the really good native oranges which are abundant on the islands. Then we pass to the church, large, well-made, and soon well-filled with natives. Twenty-four have been gathered to take upon them the vows of the new life. Some are aged ones.

I am surprised to see how well they have understood the new truth taught by Moses. His experience in work on other islands has been a help to him.

"The next morning we take up our work of organizing the new church. We are ashore at an early hour, for a large day's work is before us. The candidates are closely examined; they understand what they are about, answering intelligently our questions. In one point do we do wrong? All through these islands tobacco and the pipe have been laid aside; shall we here organize a church with this habit allowed to work evil all through the field? Six cling to the habit, and they are asked to wait till another time, when they will see the evil of this matter as the others do. The twenty-four are accepted and baptized, and two deacons ordained to their work.

"So a new church has been planted here.

ANSWERED PRAYER. — UOLE.

"The work of Moses opens well, and we think is prophetic of what is to take place in all Ruk. Will Christian friends mark the connection of a few events? In the May *Herald* of last year, prayer was asked 'for the advancing work in Micronesia, particularly for the Mortlock Islands and Ruk.' About that date the life of Moses was in danger. Sickness had broken out upon the Island, and many died. The people were excited, accused Moses of being the cause of the pestilence, and a high chief came to kill him. But after a friendly talk and prayer the chief saw his wrong position and, instead of killing Moses, remained to pray with him and to ask for a teacher. Was not prayer offered for Ruk heard? O Christian friends, pray on.

"It is necessary that Moses accompany us to locate the two men we have with us on other islands of Ruk, so we sail for Uole. This is the second of the islands of the lagoon, both as to size and population. We reach there late in the afternoon, in season to go ashore and invite the high chief who has asked for teachers to come aboard the "Star." A large crowd await us, but a larger one, chiefly

women and children, has fled to the hills for protection. We see them looking down upon us from behind trees and clumps of bushes and rocks. But this fear will vanish, and another year those little hands will be clapping, and the lips will be singing us a welcome. The high chief receives us, his chief men, old and young, gathering about us. None are armed, the friendly presence of Moses assuring them that we, too, are friends. He is asked to receive teachers. His reply, and that of his people, is 'Yes.' 'Will you build the dwelling?' 'Yes!' 'The church?' 'Yes!' All respond, 'Yes.'

"The setting sun and the retreating tide, warn us off, and we return to the 'Star.' In the morning the chief comes on board and is delighted with the vessel, and we all return to the shore. The council-house is one of their dingy, illy-made feast-houses. It is simply a shed. Canoes and traps fill up the central part, while the floor is of the earth, covered with cocoa-nut branches and mats. At the sides and behind rough partitions of sticks, with thatch of leaves, with but little ventilation and less light, the families group, or more exactly, *herd*. But we are glad to meet with the chief even here. Prayer is offered, the questions of the day before repeated, with a fuller statement of the reasons of our coming, the nature of our work, and the character of the brother and sister we wish to leave. Again the promise is made to care for the teacher and his wife, to give them food, to build their house, to build a church, the little ones to attend school.' 'Yes,' resounds from many lips. 'Well, the land, the place for the home and church, will that be freely given?' The chief shouts, 'yes.' 'But where is it?' we ask. Taking us by the hand, he leads us along to a slightly plateau just above the beach, where the soil is fertile, and bread-fruit trees and the cocoanut are abundant. This charming spot is accepted and consecrated by prayer. Returning to the feast-house we again talk over matters; the teacher and wife are accepted, and we gather his few goods in a corner of the feast-house, spread some mats, and so make the home of Tepit and his wife until a house can be built. It is

a dark, unwelcome hole, but the workers cheerfully settle into it till a better time shall come, and we bid them farewell.

"An interesting part of this visit was connected with the ladies with us, the first ever to land among this people. A strange sight to them. It was amusing to see the wives of the chief welcome them. Their influence was for good, impressing the natives more and more with the friendly nature of our visit."

UTOT.

"But we sail on, for another brother is yet to be located. In the southwestern part of the lagoon lies Utot, an important island, yet less so than Uole. The high chief of the Utot has given authority to treat with us to his prime minister, whom we name Pita. Pita is a wide-awake native, looking not a little to his own interest, but friendly. Moses and he are friends. He conducts us to the uncouth, untidy, dark feast-house, littered with canoes, and the herding-place of a number of families. Pita has some idea of politeness, for on introducing his wives to the ladies, he takes them aside, shows them how they are to shake hands, tells one, 'you do so and so,' and another, 'you do so and so.' They come forward finished in the art of hand-shaking, and are the close attendants of the ladies during the hours we are ashore. The same questions are here put to Pita as to the other chief, about accepting the teacher, and putting up the needed buildings. All is promised. A charming plateau of land was given at this place, which we consecrated with prayer. As the day closes the brother's few goods, a chest or two, some yams from Ponape, his iron pot, gun, sack of salt, satchels of clothing, and other things are gathered about him in his corner of the building. We shake hands and part, leaving Emiboj and wife to begin their work. Simple the introduction to it, and simple the preparation for it, but we know whom he serves, and feel assured the place so unwelcome now will be a sweet home by another year.

"Our planting of teachers on Ruk is done, and the 'Star,' with anchor up, heads for home. All over the Lord's banner,

which we carry on this year's cruise, we must write with the boldest letters, VICTORY."

Japan Mission.

STATION-CLASS AT KOBE.

MR. ATKINSON, of Kobe, reports the attempt now making at that station to help meet the frequent demand, one sure to be heard yet more frequently in the future, for native preachers of the gospel. A theological class, consisting of four men, has been formed, and, aside from the regular course of study, the men are engaged in systematic evangelistic work. Mr. Atkinson, writing February 8, says:—

"On Saturdays they go out into the streets of the cities and among the villages, to preach and to sell Bibles. This preaching is, of course, open-air talking rather than formal sermonizing. The days when there are religious festivals they are to be out preaching and selling Bibles and other Christian books. At these times they distribute considerable quantities of leaflets. There is a heathen festival in Hiogo to-day, hence they are now in the midst of a crowd working away with all their might. They were out also last evening at the same place. The little percentage they have from the sale of books will enable them to get a few conveniences for their own use. They are helped by the station funds to the extent of \$2.44 each per month. My hope is to give them a couple of years of training, and then send them to more distant places for regular work.

"If we do not raise up men in some such way as this I do not see much hope for churches that we must organize here and there. Then, too, if the sort of outdoor work that this class is doing be not done, I do not know when these millions will ever learn of the truth as it is in Jesus. They will not gather into the churches, neither will they buy Christian books. They must be sought after in the byways and hedges, and by Scriptural suasion compelled to come in.

Besides this class I have twice each week a class composed of the pastors and

a few advanced Christian men, to whom I am teaching the Psalms. The Psalms are not yet translated. The class reads the Chinese version, and translates into Japanese as we go.

"The churches are plodding as usual, and are gradually gaining in numbers and strength. Three were baptized in Kobe recently, one in Hiogo, three in Akashi, and eight in Imabari.

"The girls' school here is prospering. It is now full, yet five girls from various places want to come in. As these are self-supporting ones, Miss Clarkson says, 'I shall make room for them if I have to hang some of them up on pegs in the closets!'"

At a later date Mr. Atkinson adds:—

"The station-class is getting along nicely. The young men went round some of the villages a week ago last Saturday. They talked much, but they sold more books to one Buddhist priest than to all other persons put together. Last Saturday they went to a heathen festival in progress at a mountain a mile and a half back from our house. They talked much, but sold nothing. Very much like Peter and his fellows who fished all night on one occasion with a similar result! They found one man sitting, in a state of nakedness, in a tub full of cold water. His wife is sick, and he was enduring the cold, for the day was raw and chilly, for the sake of accumulating virtue in the eyes of his idol, so that his wife might be healed. As in such cases other worshippers drop a few coppers by the side of the virtue-maker, it may be that the man had an eye on both god and mammon while enduring the shivers of the water and the atmosphere. Mr. Jencks, Dr. Gulick, and Mr. Davis happened along just as the young men were giving the man and bystanders a good talk on the folly and sin of such work, and of the value of a knowledge of the true God and Saviour, and of obedience thereto."

THE KIOTO SCHOOL.—A NEW GOVERNOR.

Mr. Learned writes from Kioto, March 14:—

"At our last communion six received baptism, three from the city, one of our

servants, and two from the school. In our senior class of eighteen there are now fifteen church members, and one who will probably be baptized at the next communion, and one of the remaining two is, I think, a Christian; the next lower class has almost as large a proportion of church members. Among the younger classes there are fewer church members yet, but a very general readiness to hear and study the truth. In the last graduating class there was one who had not been baptized, but he has stayed with us this year, and has been giving especial attention to the study of the Bible. During the month of February our two Bible-sellers sold eighteen hundred portions of the Scriptures in and around the city."

Dr. Gordon writes:—

"Our old governor is at last gone, and one of the first acts of his successor was to accede to the people's request, and close the schools on Sunday. This the old governor would never do, though it had been done everywhere else in Japan. This request of the people was not, of course, from religious regard for the day; but it will be very helpful to us by putting teachers and pupils at leisure on Sundays."

OKAYAMA.—LIGHTS AND SHADOWS.

Mr. Pettee, writing from Okayama, February 19, says:—

"There are lights and shadows in every church as in every picture, and our attention has been called of late to some of the shady sides of our work. While Japanese character promises quick fruitage it is often disappointing. Such questions as the following are not easily settled where the work is new: retaining the family tablets in the homes of professing Christians, is it a form of idolatry? the duty of Christian wives when bidden by their heathen husbands, oftentimes out of pure wickedness rather than any lingering belief in the efficacy of such rites, to place food before the idols, to remain away from service, or to break the Fourth Commandment? The breaking of the Seventh Commandment has been one of the most serious bars to the progress of work here since its start. A deacon, who proves to

be a Mormon in matters of marriage, is the latest scandal. He has humbly placed himself in the hands of the church, and all the cases are gradually righting themselves.

"The Bible-selling fever has not subsided yet. A native agent of the American Bible Society has sold about 1,600 books in Okayama and in our out-stations. Our city book-store sales for the three months since it was opened, the first month really covering six weeks, have amounted to 977 copies.

"Miss Talcott has started a new meeting of great promise. Based on a study of Corinthians, its purpose is to develop the personal working power of our best Christian women. A similar class of men, numbering eight, are receiving instruction in theology and Bibliology.

"As an indication of the way in which the work is done here, as well as its amount, I might give you these figures. In this city of 33,000 people and one out-lying village, at least twenty-one meetings of various kinds are held every week, a good daily average of three. Many of these are small gatherings, six or eight meeting together for Bible study around the cozy fire-bowl, and with the companionable tea-cups close at hand. But they are recruiting places for larger meetings, and a most fruitful agency in the development of character founded on a knowledge of the Bible and love for its truths. Five of these meetings, including two Sabbath-schools, are held on the Sabbath, six others are for women, while thirteen of the whole number are more or less under the leadership of one of the foreigners.

"One man, a farmer, and four women united with the church at the January communion, and two or three others are ready for the next examination. The church a fortnight ago held its first monthly missionary concert, the exercises consisting of reports from its own membership, engaged in various kinds of evangelistic work. The meeting was alive with interest."

Mr. De Forest reports that on March 27 there were six baptisms at Osaka. "Good news from every part of the field."

North China Mission.

PERSECUTION.

THE freedom with which the gospel has been preached in recent years in various parts of China certainly warrants us in saying that the Empire is open to receive the Word of Life. Nevertheless, opposition has been, and doubtless will continue to be, manifested in certain sections. Mr. Stanley, of Tientsin, reports a series of persecutions occurring since 1877 in the district of Ning Chin, chiefly in the village of Su Chiu, where the native helper, Chao, had been several times attacked. On one occasion he was robbed and on another was threatened with burial alive on the false charge of *cue-cutting*. The magistrate having jurisdiction stood in the way of securing justice, interposing delays when the matter was brought before him. The following statement of facts in the case has been made by Mr. Stanley:—

"1. That after helper Chao left, according to instructions, and according to my agreement with the magistrate for him to remain ten days and report to me the execution of his promise, two of the Yamén constables were beaten for permitting him to 'escape.'

"2. That the Su Chiu constable was beaten for acknowledging that the articles were 'picked up' in his village.

"3. The literati and gentry of Su Chiu and the compacting villages, were summoned to the Yamén to make a written statement that such an affair had never occurred in Su Chiu.

"4. In July-August, thinking helper Chao had returned, his house was watched day and night to seize him.

"5. Local constables were ordered to report the names of all Christians at the Yamén.

"6. That the leader of the attacks had boasted that he would stop all preaching; that he had paid 20,000 copper cash (\$20) to the Yamén, to have Chao chained up on his return; and that he had agreed to pay taels 200 (\$285) when he was beaten till death should be the result.

"7. The magistrate was said to sanction disturbances about Chao's house, by

the constable's brother, after my arrival there.

"8. It was current rumor that efforts were made to instigate other villagers to form an alliance against all Christians."

The case has been prosecuted by Mr. Stanley before the Chinese officials, and he now appeals to the United States Minister, Hon. Mr. Angell, to secure, if possible, the rights given by treaty. It is well that Christians in America should understand the *animus* of large numbers of the Chinese, and that while as a whole the Empire is open to the gospel, there is yet in many sections a deep-seated hostility to Christianity.

HELPERS NEEDED.

Mr. L. D. Chapin, of Tung-cho, writes thus [January 11]: —

"We feel more than ever that we need a great increase of laborers. Unless war should break out this year, we ought to be able, besides filling up the old stations, to take up that new work for Shensi without further delay. Where on the whole surface of the globe is there such another field as this? Thirty millions of people, of one race, one language, easily accessible, and without the gospel. It does not need many words to lay such a call before the hearts of young men and women. If they do not heed it, we can only plead for the Holy Spirit to reconvert their hearts, and make them willing to hear the commands of Jesus, and the cries of the perishing heathen. Here at Tung-cho, our need of medical help continues very urgent. Mrs. Chapin and myself are now having ten or fifteen medical cases a day, and we are looking forward very impatiently to the day when we shall have Miss Holbrook here to take this responsibility off our hands.

"Others will tell you of the opening of the great hospital at Tientsin, under the care of Dr. Mackenzie, of the London Missionary Society. It is making a great stir at Tientsin and in all the neighboring country, and I believe it has a glorious future before it. I can think of nothing which seems so providentially adapted and appointed by God to break down the prejudices of the Chinese, as this med-

ical work. Even here, where we have no facilities for this work, and no physician to carry it on, it was only yesterday that an application came from thirty miles distant, and another from forty miles away, for medical help. One of these men walked in on purpose to secure medicine, having heard of us and our work through some students from their region who had just been to Tung-cho for examination."

Eastern Turkey Mission.

THE KHANOOS DISTRICT.

MR. ROBERT CHAMBERS reports a visit with a bookseller to the Khanoos part of the Erzroom field: —

"In three Koordish villages where we stopped my helper translated passages from the Armenian Testament, and both his translations and remarks were listened to with respectful attention. About midnight at one of these villages I was awakened by the sound of voices, and found my helper and an intelligent Koord engaged in earnest conversation. The Koord seemed to admit that our view of Christ was the true one. Many are the indications of the growing approachableness of Mohammedans. God speed the day when we shall be free to put the cup of life to their lips! In the Khanoos district we have four teachers and three preachers. The work is fairly progressive, though the want of an ordained pastor is strongly felt, and his presence is very needful. We are trying to persuade one of our preachers to be ordained. The people wish it, and he is worthy, though he has so far shrunk from the responsibility. At present there is a pressing call from Alashgird for the other preacher, though he is also greatly needed in Khanoos. It is likely that he will go to Alashgird where there is promise of a good work."

Mr. Chambers visited Chevermeh, Heramik, Khozloo, and other places, finding in the first named village a preacher, and a school with seventy scholars and two teachers. At Heramik Mr. Chambers preached his first sermon in Armenian to

an attentive audience of the central station, he says :—

“The work in Erzroom is showing signs of life and spiritual interest, especially among the young men. There are several applications for admission to the church, some of them backed by experiences which leave no doubt of the presence of the Spirit. The work for the poor so far has not pressed upon us, though in some places there is considerable distress which promises to become extreme as the winter progresses. Last fall we gave out seed for the fall sowing in Alashgird, but in many instances the people were forced to sell the grain to meet the claims of brutal tax-gatherers who went from village to village beating even women till the blood ran from their mouths.”

SURVEY OF THE FIELD.

Dr. Barnum, of Harpoot, after an extended visit among the villages of that region, thus groups together some of the impressions he had received :—

“1. The poverty of the people, of our own congregations at least, it seems to me was never so great as it is now. We have thought every year that it had reached its lowest depth, but war, prostration of business, famine, and misrule, have brought the people into greater distress than ever before. In nearly every town and village there are numbers of Protestants who formerly were liberal supporters of the gospel, but who are now able to do nothing at all, and some of whom are dependent upon the charity of others. The government, unable to contract foreign loans, as it formerly did, is pressing the collection of taxes with unwonted rigor, despite the poverty of its subjects. Since I commenced this letter one of our preachers has been in, who told me that the people of his village are in great distress on account of the presence of the tax gatherers, who are mercilessly beating and imprisoning the people who have nothing to pay with. And now the post received from Constantinople yesterday brings word that a forced loan has been decreed, and is to be collected from this poverty-stricken population !

“2. Notwithstanding this state of things

the people are contributing more freely than ever before for the support of their own gospel institutions. There are, of course, a great many miserly souls here, as there are in all congregations, but I question whether there are many communities where a greater degree of self-denial is practiced for Christ's sake, than in these congregations about us. The statistics for the past year are not yet all in, but they will show a marked advance upon the contributions of previous years. This is owing in part to the unusual amount of building carried on during the year. In several places, as the majority of the people had no money to give, they contributed labor, doing nearly all the work with their own hands.

HOW A CHAPEL WAS RE-BUILT.

“In the village of Garmuri, where there is a new work, with a little band of Protestants, but poorer even than the average of our communities, a small chapel was built in 1879. Just as it was completed it was burned by an incendiary. All the circumstances pointed to an Armenian priest as the author of the crime, but there was so great delay on the part of the government in following up the case, that it was about ten months before he was put in prison. The people were thoroughly discouraged. They had spent all the money they could raise upon the building which was now in ashes, and we did not venture to take any steps toward rebuilding until there was at least a show of punishment for the crime. The very week the priest was imprisoned, we gave the brethren the promise that we would furnish the timber, boards, and nails, if they would do the work. As the walls were of sun-dried brick, and the ground was the floor, the cost of these materials was only about one hundred dollars ; but they rallied again, and on my visit to that village the other day, I found one of the neatest chapels on all our plain, and I believe that there is no debt resting upon it. The preacher told me that a great deal of the work was done *in the evening, after the labor in the fields was finished, and that no inconsiderable portion of it, such as carrying bricks, earth, and mud, was per-*

formed by the women and children. A chapel and rooms for the preacher was built during the last summer in Oozoon Oba in the same way. Buildings for high schools have also been secured in several places, and teachers with larger salaries than the people have been wont to pay, and yet the ordinary current expenses have been somewhat increased on the average, and paid as promptly as usual. To our minds this is an encouraging sign of no little importance. Sacrifices like these, and at such a time, would not be made for such a work unless it had taken a deep hold upon the people's hearts.

"3. While there is a lack of spiritual fervor in the churches, which we deplore, and which stands in the way of a general revival, there is true progress. The congregations are slowly increasing; the church members are more active; there is a marked decrease of prejudice against Protestantism, and an increased readiness to listen to personal appeals; the Scriptures have been widely circulated, and have destroyed the confidence of the Armenians in the rites and superstitions of their church,—in a word, a great preparatory work has been done, the seed has been sown broadcast throughout the field, ready to spring up when God shall be pleased to send down showers of blessing. Oh, may he hasten that day! There is no way in which the friends of Christ can help on this work more effectively than by earnest prayer for the outpouring of the Holy Spirit upon these communities, the native laborers, and the missionaries too. I ought to say in this connection, that there are, on the whole, among the churches and among the members of the college, more evidences of a true spiritual work than we have seen for several years past. We greatly desire to see such signs multiplied many fold."

WORK FOR WOMEN.

Mrs. Allen, of Harpoot, writes February 2, of what she has seen and of what is needed, as follows:—

"Last week I returned from a tour of sixteen days, having visited six of our stations. I spent several days in Ichme, visiting from house to house, instructing,

exhorting, and comforting, according to the need of each one, as the Lord gave strength and wisdom. The condition of the church is much improved and the pastor greatly encouraged, beyond what, perhaps, the state of things warrant. The great coldness of the church, especially of the male members, has caused him many a sleepless night. Some of the women are an honor and blessing to the church.

"I went with the pastor and his wife to Oozoon Oba to be present at the dedication of the new chapel. Saturday evening five persons were examined for admission to the church. All were accepted, one a priest's son, whom the old church hoped to ordain to take the place of his deceased father. Though very weary, I sat for hours listening to questions put by the church, and pastors and deacons from abroad, and the answers of those simple villagers, plainly evincing the power of the Word of God and the Holy Spirit to bring men into the light, teaching them what the wisdom of this world can never teach.

"Sabbath morning Pastor Krikore, of Ichme, preached an interesting sermon from the text, 'How amiable are thy tabernacles, O Lord of Hosts;' the pastor's son of eleven sung an original hymn, composed for the occasion, and Pastor Garabed, of Haboosi, led in the prayer of dedication, a prayer so appropriate for the occasion and so impressive that it seemed like inspiration. The Lord's Supper was administered at noon, and a baptismal service at eve completed the day. A woman's meeting was appointed for Monday morning. They began to come before it was light. The results of that meeting have been encouraging. The preacher has just come, says that nine women have begun to read, and that they have formed a society to collect money for benevolent work. The preacher is the most earnest laborer in the whole field, for him to live is Christ. He *must* preach Christ wherever he goes, and men and women hear him gladly.

"If there were two ladies prepared to labor from village to village for woman, we might hope for blessed fruit. The necessity of labor for woman is becoming

more and more urgent. Thus far the work done for the two sexes is disproportionate, the preponderance being for men and boys. If a meeting is held in any place the men will come generally without any special effort, whereas the women require to be visited in their homes, to have their prejudices softened by kindly sympathy, and interest in their home duties and cares shown them by one of their own sex; thus the way is opened for accepting an invitation to go and hear the truth, and for its entrance into their own hearts. I have often by such efforts drawn women to the chapel, and it is by the same means that most of those who are now reckoned among the followers of Christ have been led to accept him.

"The schools, also, are for the most part for boys; the teachers being young men none but small girls attend. I am glad to say that we have more girls' schools this year than at any previous time, but in four villages that I visited there was in each a school for boys, but none for girls. The people are not, save in exceptional cases, persuaded that it is well to educate their daughters.

"I have visited most of the stations in our large field, and am familiar with the condition of the homes of Protestants and of the people in general, and the one paramount need is labor for woman."

MIDYAT.

Miss Sears, of Mardin, writes February 17:—

"I have just returned from an eight days' visit in Midyat. While I was there the Muteserrif succeeded in obtaining the head of Hajoo, one of the rebel chiefs, which was displayed upon a pole to interested crowds all Sunday afternoon. In marked contrast with this barbarous entertainment, was the quiet assembling of the Protestant congregation in their place of worship, to listen to items concerning the spread of the gospel in heathen lands. The congregation has increased a good deal in numbers since I was there. I was particularly impressed with the improvement visible among the women. Formerly they never came voluntarily to church, now quite a number attend the

services regularly. In their own prayer meeting, or rather lesson, Sunday noon, they are more quiet and attentive, some few seem really interested in asking and answering questions, and several offer prayer when opportunity is given. They are not yet spiritually minded, but it is a great advance to have them manifest a little thought for the things of religion.

"I made short visits in Bati and Hab-senas, two villages near Midyat, where we have helpers stationed, whose wives have been pupils in our school. I was much pleased to see their conscientious efforts for their ignorant sisters. One of them, although she has three little children to care for, finds time every day to visit several houses, and she is kindly received, although there are yet no recognized Protestants in the village. She has also adopted the village dress, feeling that it gives her more influence with the women."

INTEREST IN FEMALE EDUCATION.

Miss Van Duzee writes [March 12], of her school at Erzroom, and of an interesting exhibition in that city, indicating a change in public sentiment respecting the position of women:—

"My school has now nineteen scholars, and every prospect is fair for the future. There are classes in all stages of advancement, from the Russian helper's wife and daughter, who are learning to read, to classes in physiology, astronomy, and the last of the arithmetic. Mr. Chambers has one or two recitations, and I have a faithful assistant from Harpoot. Besides this school work, there is the house to house visiting. There are twenty-five Protestant families, seven where some of the family are Protestant, and thirty-three houses of the old faith, in all stages of persuasion, where I can visit, in some places often, in others seldom, but in many they say, 'Come often, and read to us.' This winter as I have not been able to visit until the last five or six weeks, they say as I go to their houses, 'You have forgotten us, come often,' but I have to tell them it is impossible for me to come often. I know positively of five or six more houses where I have never been,

but could go, and have no doubt I could find many more if I had time. Besides this, I think I could get into a few Turkish houses (I have been to four already) if I had the time and language.

"A couple of weeks ago we attended a celebration in honor of St. Vartan, a brave king and warrior. A large room in the girls' school was packed with men and women! These last were on one side, but there was no dividing wall or lattice. There were essays, singing, etc. Imagine my surprise when a young woman rose before that mixed audience and read an essay. She was a teacher in one of the girls' schools. I really don't think the time has come for that here, but it has been done. Another thing which I did like very much was a dialogue by ten little girls of twelve or thirteen years of age, the most of which was about their own sex, and could not fail to do good. They said they had heard that in Europe, and especially in America, women had a great deal of freedom, but whatever there was in other countries, it had dwindled to nothing before it reached here. The fathers willingly spent money for the education of the boys, but it was not so for the girls. In America women even taught in boys' schools, and were naturally better fitted for teaching. Girls ought not to spend their time in thinking of marriage, but in improving their minds. It was the care or improvidence of woman which made the family rich or poor, etc. This dialogue shows in miniature what is going on in real life in Erzroom, an interior city of Asia. Is it not astonishing? One year has brought this same celebration, from a recitation by a dot of a girl, with only two or three ladies present besides ourselves, to what I have just described. Straws tell which way the wind blows."

Western Turkey Mission.

NOTABLE TEACHERS AND SCHOOLS.

MR. FOWLE, in an account of a tour made by himself and Dr. Farnsworth, writes [March 1] as follows concerning two girls' schools, one at Azizieh, the other at Fenese, now taught by graduates

of Miss Closson's school at Cesarea. Of Azizieh he says:—

"On Sunday morning there was as large an audience as the room would hold (more than sixty), and they listened as those who are hungry for the word of life. In the afternoon, Maritza, the teacher, gave a lesson to the children and women, as is her custom. This girl has been but one year in Miss Closson's school, and yet she is doing a good work in a place that would be vacant but for her. Although young she is womanly, although inexperienced she is wise and earnest, and is doing her best to help the work. I think I never saw such a mingling of expressions as there was on her face when Mr. Farnsworth asked her what she was doing for the people on Sunday. 'I don't dare ring the bell,' she replied, 'because if I do the men will come. I can teach the children, and I want them to come, and I am glad to have all the women come; but if the men come they expect a regular sermon, and you know I don't know enough to preach a sermon.' If any one has any doubts about the expediency or wisdom of educating girls in this land I wish he could have seen Maritza as she stood before us, and compared her with what she was before Miss Closson took her and spent upon her the \$30 so kindly provided by the Christian women of America! Modest and retiring, yet 'strong in the Lord and the power of his might,' she is a power for good in the whole community. Twenty-two of the school-mates of this girl are laboring in as many different places to show what the gospel of Jesus Christ can do for women in Turkey. May their efforts be crowned with the highest success, and may those at home who support them be greatly blessed in their giving.

"At Fenese, a growing suburb of Evrek that bids fair to outstrip the larger town, we found one of the brightest, most interesting schools that I have ever seen. The teacher is one of the most hopeful of Miss Closson's girls, and this is her first experience. She began about six weeks before our visit with a few scholars, but they increased rapidly until the room was so full that no more could be received. She reported sixty-two scholars, fifty girls,

and twelve boys. We examined them, and found them prompt and bright.

"Retracing our steps to Everek, we spent an hour in the school of another of the Talas girls. We were greatly delighted with the work they were doing. Considering the education of the teacher and the condition of the people, I think these schools would compare favorably with many of those in the country towns of New England. The efficiency of these two schools must be ascribed largely to the wise, careful oversight of Sima, the wife of the preacher there. She was trained at Marsovan and Talas, and for a long time was Miss Closson's head teacher. After a single look into her intelligent, earnest face one did not need to ask in what condition the work was. When the work was first commenced in Everek there was the intensest, bitterest opposition; they would lie in wait with stones and mud to throw at the missionaries or workers. And even now they lie in wait, but it is that they may compel Sima to go to their houses and teach them the truths of the gospel."

European Turkey Mission.

A GREAT CHANGE AT PERLEPE.

MR. JENNEY, of Monastir, writes of a remarkable attention given by the people of Perlepe, an out-station visited more than any other because it has not been safe for our missionaries to go elsewhere. Of a Sabbath service Mr. Jenney says:—

"Some who have been bitter opponents listened eagerly to a sermon on growth in grace, and it was evident that they were comparing their lives with the standard as laid down in God's Word, and that they were continually pronouncing judgment on themselves. I heard the remark, 'You judge us severely.' 'I am sure,' I replied, 'that I never judged you.' 'No, you have not exactly judged us, but no one of us lives as you tell us to live.' They had been condemning themselves. Those who rank as the first class in the city were present, twenty in the morning, and eighteen in the afternoon.

"Eight months ago many hooted at the

idea that any one in Perlepe would send a girl to our school. Last Wednesday I brought from there four promising girls, and several others are almost persuaded to come. I think we may expect a dozen within a year from Perlepe alone. Of the girls brought, one is in part supported by a priest who gives on all occasions a helping hand in securing scholars. The girls there are teasing their parents to send them to our school. One father told me before I left Perlepe, 'I think that I must send my two girls to Monastir; they will not leave me alone; we owe it to our children to educate them.' One who had declared that no one from Perlepe would be fool enough to send his daughter to our school, but thought that we might deceive some villagers, talked to me recently about sending his daughter.

"Last Sabbath I gave my audience a history of the organization and work of the American Board and of the Board's desire that this people help themselves. I told them of the earnest desire of the Christians of America for their salvation, and that we had no wish to make Protestants, but our highest ambition is to see all men true Christians. When I spoke of the monthly concert of prayer for all nations, two or three exclaimed 'a blessed nation!' The idea that the Americans were not only giving, but praying for a blessing on their gift, was strange to them. One asked, 'Is it possible that the American people have but one desire, namely, our salvation, when they expend so many thousands of dollars on us?' I answered, 'We have no other aim.' 'This is more than we can understand,' was the reply. As I sat down one asked an old and bitter opponent, 'What think you of those Americans now.' Remembering the severe language I have received from him, I could scarce believe my ears when he said, 'We owe a great debt of gratitude to the American people and their missionaries, which we can never repay. Their desire is good and pure. From them we have most of our best books. The Bible in the Bulgarian language is a work of theirs. They are a blessed people, and may the Lord reward them. One thing more we ask, and that is that they in some

way bring freedom to our oppressed people.'

"There is to be a grand harvesting some day. There are few men in Macedonia who can read who do not own a New Testament or Bible, or both. Men gather in groups of three, five, and twenty, on the Sabbath, in many places in Macedonia, to read and talk over the Word of God. Scripture texts are so easily found and so correctly quoted that one is convinced that the Word of God is not hastily read. When we remember Macedonia as it was seven years ago in midnight darkness, and see Macedonia as it is, we bow in humble adoration, and give praise unto him who by his grace and almighty power has done such great things."

OPPOSITION IN EASTERN ROUMELIA.

Mr. Bond, of Philippolis, writes, March 9:—

"You may be surprised to learn that the days of persecution in Eastern Roumelia are not yet over. I recently spent a few days in Haskeni and found the people greatly excited over the preaching of one of our theological students whom we had placed there for the vacation. Our friends, about twenty in all, including women, had hired and fitted up a small Turkish house, where they hoped to meet and worship God in their own way. But the Sabbath before I went a great crowd collected, filling the little chapel, the door-yard, and a good part of the street, and by their clamor succeeded in breaking up the service. One officer of militia acted as leader, and indulged in the use of most violent language, even to the extent of telling our preacher he deserved to be shot. Presently the chief of police came, and the crowd dispersed. On reaching Haskeni I called at once on the prefect and on the chief of police. They both promised that there would be no further disturbance. I had a long conversation with the latter, who admitted that the orthodox priesthood is a mere nothing, but contended that they would begin to preach temperance, and little by little the church would become reformed without any need of Protestants. I reminded him that the same thing was told us twenty years ago.

"On Sunday the morning service passed off quietly, the chief of police being present until the close of my sermon. At the same hour the crowd was listening to a harangue at the public school-house, in which they were urged to make it hot for the Protestants. In the afternoon a dozen policemen were on the ground, accompanied by their chief on horseback, and behind them a respectable (numerically) multitude. None but our friends were permitted to enter, and we had our service in comparative quiet. I noticed that the chief of police talked in such a manner to the people as to encourage them in their opposition, so the next day I reported his conduct to the Prefect, and requested him to post up official notices over his signature declaring the rights of Protestants according to the organic statute for East Roumelia. This he did, and since there has been no disturbance to speak of, although lectures are still delivered at the public school-house with a view to stimulate persecution in a more quiet way.

"Our friends appear to be really thankful for the opposition. The people of Haskeni are noted for simplicity, but the leaders in this affair are all from other places. One was for a time in our mission school at Philippolis, another was a Protestant for a little while, north of the Balkans, and the ringleader studied theology at Prague. The Turks of Haskeni are in full sympathy with us, and have even offered contributions of money to assist our friends in buying the house they now rent. Some of them openly acknowledge that our teaching is correct, others say they differ with us only on the question of eating pork, and many express a desire to be taught the doctrines of the Bible. We regret that we have no good preacher ready to locate permanently at Haskeni, for the work there promises to be exceedingly interesting."

Mission to Spain.

FAITHFUL COLPORTERS.

THE American Bible Society aids materially in the evangelistic work in Spain in supporting colporters under the direc-

tion of our missionaries. In forwarding his report to the Bible Society, Mr. William H. Gulick, of Santander, says : —

“The two good men from our church in Santander who are now engaged in this vicinity as colporters, work with untiring patience, and with a Christian zeal that often surprises me. They keep their traveling expenses down by often walking long distances, carrying with them their heavy packs. Frequently, when they would be quite justified in riding in the cars or in public coaches, for the sake of selling to the people that they may meet on the road, and that they may talk with them, they walk fifteen, twenty, and even thirty miles ; and the acquaintances that they have made in this way they have frequently brought to the church. A favorite pastime with them is to supply themselves with liberal packs, and to start out on foot at early dawn, each one taking a different road into the country, with a view to meeting the people coming into town for their day's trade or other business. They keep on this outward track until noon, or until

they reach some inn, or some village, where they can employ the middle hours of the day in talking with the people, and in urging upon them the Scriptures. Then they take the road again for town, meeting the people who, during the later hours of the day are returning to their country homes. So by day and by night, on the railway trains and in the public coaches ; in the streets of the city, in the *cafés* and in the taverns ; on the small steamers that ply upon our bay ; in the village fairs, up the deep valleys, in the iron and the zinc mines, and on all the roads of this mountainous country, these faithful men, in calm and in storm, are sowing the good seed. It is not permitted to us to know what the exact result of their work will be, but we may hope that he who said that his Word should not return unto him void will cause that some one some day shall reap the fruit of their planting. Our colporters need our prayers, and they demand our sympathies in their hard and self-denying life.”

NOTES FROM THE WIDE FIELD.

MORAVIAN MISSIONS.

The Friend of Missions contains the following condensed report of Moravian missions for the year 1880 : “The past year has been a prosperous one in the Greenland Mission, though there has been some distress from scarcity of firewood, people having been forced to burn the woodwork of their huts, which were consequently falling into ruins. In Labrador drunkenness has decreased, and the general state of the congregations is satisfactory. The mission among the North American Indians in Canada has suffered much from a terrible outbreak of small-pox. The district had to be entirely isolated from neighboring places, and for four months neither meeting nor school could be held. In the West Indies the character of the work is no longer that of a mission to the heathen, and the same may be said of South Africa, where there are few professed heathen near the Moravian stations. At Basseterre, in the West Indies, the flood of January 12, 1880, swept away whole streets, many lives were lost, and the mission premises damaged. The brethren in Demerara have no easy work. The climate is unhealthy, and the population scattered. Two former attempts to carry on a mission there have failed, but now, encouraging marks of success are not wanting. In Surinam, the largest of the Moravian missions, 21,000 converts are under the care of thirty-two missionaries, at sixteen stations. While many have been brought under Christian influence, heathenism still prevails, and in the Para district idol-houses and places for idolatrous sacrifice abound. On the Mosquito Coast, the mission has again been in danger from political disturbance, and a plot which aimed

to destroy by fire and sword all the Indian villages up to the Pearl Lagoons ; but the Lord graciously averted the threatened evil, and the seven mission stations all show steady progress both in the number of converts and in their Christian life and knowledge. In South Africa, the former quiet progress of the mission has been grievously disturbed by the present war, and one of the stations has had to be abandoned. In Australia the decrease of the black population has led to two out of the six stations being closed. At Kyelang, among the Himalaya Mountains, the missionaries are, at last, rejoicing over their first converts, and the great increase in religious zeal of the Buddhists among whom they work shows even more plainly the impression which they make : while in the little mission at Poo the services are well attended, and the truths of the gospel are becoming known among the people."

Kyelang, mentioned above as among the Himalaya Mountains, is in Thibet and must be one of the most romantic spots ever chosen for a missionary station. A letter from the missionary at Kyelang, given in the March number of the *Periodical Accounts* of the United Brethren, describes the location. His house is situated in a narrow valley 10,000 feet above the sea. All European vegetables and fruit trees, like the apple and pear, thrive well in his garden. On his farm, which is 12,000 feet above the sea, wheat, barley, and buckwheat are cultivated, water from the glaciers being used for irrigation. Of the religious work among the Buddhists of Thibet, this missionary, Brother Redslob, says : " It is usual when coming to a district among the Buddhists where the sound of the gospel has been heard for the first time, to be filled with hopeful joy. The people, even the lamas, meet you with an amiability and open-heartedness that is characteristic of the Buddhists. It might be supposed that the field was ripe for the harvest. But this usually only continues until they feel the sting of the gospel in their hearts, *i. e.*, until they recognize that the gospel urges a change of heart and life, and is in earnest about the sinfulness of sin. Then their open-heartedness ceases, and they prefer to adhere to their religion, which disregards a change of heart, and provides for washing away sins by outward works. The mission among their people is rendered difficult less by the doctrine of Buddha himself than by the flattery administered to pride and fleshly indolence by religious practice. Religious show is abundantly prevalent, enough to foster the self-deceit of the unsatisfied heart, and to allow the sinful heart with its fleshly lusts to live undisturbed with every appearance of sanctity. If we were Romanists, with gorgeous worship and the doctrine of merit by works, we might assume that our work would prosper much more, for I am more and more struck by the inner relationship between Lamaism and Romanism. But the Word of the Saviour for poor sinners who need salvation, and of free grace through the blood of Christ, is an offense to Buddhism. This is the reason of the prevailing hostility against the gospel in this land."

SYRIA.

A MOHAMMEDAN SCHISM. — Dr. Jessup, of Beirut, reports in the *Foreign Missionary* a significant movement which may mean a great deal. " A small lithographed newspaper is now being printed in London in Arabic, Turkish, Persian, Hindostanee, and English, and being mailed in sealed envelopes all over the Mohammedan world. The editor is supposed to be a learned Catholic priest who was exiled from Syria some years ago. The great expense of its publication is said to be paid by Ismail Pasha, the ex-Viceroy of Egypt, but for this I cannot vouch. The journal is devoted to stirring up the entire Mohammedan world to reject the right of the Ottoman Turks to the Mohammedan Kaliphate. It claims that the Turks usurped the Kaliphate, and that it rightly belongs to the Arab race, the descendants of the Koreish. It attacks the Turks in unmeasured terms, calling upon the Arabs everywhere to rise and throw off the illegal and despotic yoke. The editor states that he has a fund of £10,000, and will keep up the paper until the Turks go down. I men-

tion this as one of the signs of the times. What it will amount to no one can foretell. It is evidently no *personal* scheme. It must have supporters of wealth and far-reaching designs, for it is mailed with postage prepaid all over the Mohammedan world."

Dr. Jessup also reports that through Syria there are many signs of promise for the future, the Bible being sold in greater quantities than ever. Concerning the origin of the recent riot at Beirut the following statements are made: "On Sunday evening, February 13, just before sunset, two boys were playing 'heads and tails' with Turkish coppers, near the large pine-grove which many a traveler will remember, near the city of Beirut. Loungers, old and young, were sitting by, watching the play. A quarrel arose between the boys; the men took sides; words led to blows; and blows to daggers and pistols. Soon two young Greeks lay dead, and one Moslem woman; as the lines were drawn between the Christians and the Moslems. Several others on both sides were wounded. As one of the young men belonged to a powerful family at Schweifat, multitudes of Greeks hastened from that village to the scene, together with numerous Druses. There was every prospect of a terrible conflict, when Rustem Pasha, Governor of Lebanon, appeared with his *gens d'armes*, and enforced order. For a number of days great excitement followed. Falsehoods were multiplied by the Moslems. At last accounts the Turkish authorities were trying their hand at those processes of investigation for which the Turk is so renowned, and in which the integrity of Turkish courts is so well established!"

INDIA.

FOURTEEN Maharajahs, who, according to the *Bombay Guardian*, are regarded by their own worshippers as incarnations of deity, and by others, as incarnations of lust, lately came together at the town of Neriad, for the celebration of the Hindu festival of "Chupan Bhog." Upwards of one hundred thousand persons are said to have passed the residence of the Maharajahs, doing *durshun* to the fifty-six different preparations of grain and sweets spread out before the god Krishna. This wretched delusion does not seem to have lost its hold on the people.

TWENTY YEARS' PROGRESS. — One of the most efficient organizations laboring for the evangelization of India, is the English Church Missionary Society. This organization is wisely engaged in efforts to increase the numbers and efficiency of the native agency. The native clergy has within twenty years increased from thirty-one to ninety-nine. The report of 1860 "contains not the faintest allusion to the Native Church organization which has since been so successfully developed, but which was then a thing of the future. Tinnevely, for instance, was then worked by sixteen European missionaries. Now we have but four, one of whom is the Bishop, Dr. Sargent, and the other three are engaged in educational work. The entire pastoral care of the 875 villages that contain bands of native Christians is supplied by the native clergy, of whom there are fifty-eight against seventeen in 1860. By a complete system of Church Committees and District Councils, culminating in a Provincial Council, all the local affairs of the church are conducted on the spot; and £2,500 a year is contributed to religious objects by the C. M. S. Tinnevely Christians alone, the majority of whom are wage-earners of 2s. 6d. or 3s. a week."

CHINA.

THE *Quarterly Record* of the Scottish Bible Society says: "The sale of Scriptures in China made great progress in 1880. From 19,084 copies in 1879, the issues advanced last year to 43,267, or more than double. This circulation of the Bible has been accompanied and made yet more valuable by an extensive issue of Christian tracts and books supplied by the Religious Tract Society, — the proceeds of sales being placed to the credit of the Bible Society. In two years Mr. Archibald alone has sold up-

wards of 19,000 books and 25,000 sheet tracts in Hunan and Hupeh; while Mr. Burnett and Mr. Wilson have in one year sold 10,000 books and 12,000 sheet tracts in Hupeh and Sz-Chuen. 'Our tracts,' says Mr. John, of Hankow, 'go forth from here to the Empire's most distant bounds.' There is abundant evidence to show that some, at least, of this seed is falling upon good ground."

AFRICA.

IT now appears that Captain Phipson Wybrants, before reported as having been killed by the natives while on his way to Umzila's Kingdom, fell a victim not to violence but to fever. Two of his white companions also succumbed to the fever. Captain Wybrants was detained upon the coast, as was Mr. Pinkerton, by unforeseen circumstances, and so arrived at an unfavorable season of the year.

We are gratified at being able to record the fact that articles of incorporation have been filed for the New York, Madeira, and West Coast of Africa Steamship Company. Hon. William E. Dodge and other prominent merchants are among the incorporators, whose purpose is declared to be "the establishment of a line of steamships for passengers, mail, and freight, between New York, Madeira, St. Thomas and Teneriffe, Cape de Verde, the Western Islands, the Canary Islands, and the ports of the West Coast of Africa." These lines of commerce will open the way for carrying the gospel.

L'Afrique reports that a French expedition, composed of mining engineers, has left Marseilles for the purpose of exploring the region north of the Zambesi.

MAMBOIA. — The new station of the Church Missionary Society at Mamboia, on the East Coast of Africa, some forty miles east of Mpwapwa, is 1,000 feet above the sea level, though easily accessible, with four or five large villages close at hand. The people are described as far superior to the Wagogo, friendly and ready to work. Water and wood are plentiful, and experiments in raising European vegetables have been quite successful. The station is seeking to be self-supporting through its agricultural products.

UGUHA. — The London Missionary Society has received reports from its missionaries on the western shore of Lake Tanganyika, concerning the climate and people of Uguha. The population is from 15,000 to 20,000, its chief town being Ruanda, having some 500 houses. The mission station is Mtowa. The natives are peaceable and industrious, and of fine physical development, dressing their hair in a peculiar fashion, and chipping the two front teeth. Some of the chiefs are said to have as many as 400 wives. The men deal in ivory, and of late years are disposed to travel, going even as far as Zanzibar. Of their religious notions it is said: "The nearest approach to the idea of a divine being is in the belief in their great spirit *Calumba*. To him they assign a certain location, but they do not point upwards to the heavens as we do. They say *Anakaa ndani* ('he dwells inside'), as if trying to express some unknown country, or more properly some unknown world or other. In this indefinite place *Calumba* dwells, and to this place, wherever it is, the departed spirits go after death. They are welcomed by hosts of *wamangulwa* (angels?), and they are brought before the great spirit *Calumba*, who judges of their previous life, and rewards the good and punishes the evil."

YORUBA. — In this district, on the West Coast of Africa, the English Wesleyans have now over 5,000 adherents. A recent letter from Dahomey, from Rev. John Milum, says: "On November 13 I left Lagos in one of the trading steamers, with the purpose of visiting the Popo section of this district, and arrived at Porto Novo the same night, where I was very gladly welcomed by Mr. and Mrs. Marshall. Mr. Marshall and I had a long talk on the prospects of the mission, and before we retired

to rest had pictured to ourselves a bright future for the Popo country. I do not think we were altogether dreaming, for during the short time I have known Porto Novo I have observed a wonderful change going on. When I first visited the town, about eight years ago, the clay gods in the public streets were far more numerous, and were kept in good repair ; now they are wasting away, and no one seems to care for them. We were in the town then upon sufferance, and our movements were watched with suspicion, and it became an easy matter for our enemies to raise a persecution against the Christians. Now the king himself favors us, and when on two or three occasions evil-disposed people have complained to the king that influential persons are being converted to Christianity, and have done their utmost to arouse the king's anger against us, he has refused to allow a persecution."

BASUTOLAND. — The Basuto Christians have suffered sad trials in connection with the strife between their people and the English. They have believed in the justice of their cause, and have thrown their whole energies into the conflict. One of the French missionaries at Hermon, when his people fled from that station to Kolo for refuge, paid them a visit and made the following report, which we find in the English *Congregationalist*: "We approach Kolo. Near a stream a few cattle are feeding ; and the young shepherds leave off their games and come and meet us. This is all that is left of the evening school of which I was so fond, and also so proud on account of the progress of the pupils. We traverse the village and come upon a mass of moss-covered rocks among which are concealed wagons, plows, and a quantity of reed-huts surrounded by enormous points like conical hats. I fancy myself at Hermon, for here are my people all around me. Here is the patriarch of the tribe, also Manuel, whom I used to call my thorn in the flesh, Corneille, and others. Here are the matrons : Mamélatou, who preaches better than the pastors, and to whom all the village look up ; Hélène, the pearl of the flock ; Adèle, who has always something to criticise. Women who were once girls in my school, shepherds in very slight costume, and a whole troop of children, stretch out their black paws to wish me welcome. I write playfully about the matter, but at the time it was hard to restrain my tears as I saw my poor people in such painful circumstances, and realized the greatness of the evils which the war had brought upon them. The Basutos are a strange folk. Their calmness and resignation perfectly astounded me. Judging by appearances, I should say that I have suffered far more than they from the destruction of the village (Hermon), and from the precarious situation in which they are placed. They seem to accommodate themselves to circumstances, and have a happy disposition, enabling them to bear the discomforts occasioned by the war and the rainy season. Before leaving I proposed that we should have a Christian service. Saul, with a powerful voice, called the people to prayer. A goodly number of heathen came and joined with the Christians, and thus quickly formed a large gathering. My heart spoke, for it was full. I gave them my best and most urgent counsel to cleave to God through all, and never to doubt his love. And then we had to part. I would willingly have remained and shared their life with all its perils, but it could not be. The colonists (English) have complained because M. Casalis, another missionary, has attended to the wounded Basutos !"

THE BAPTIST CONGO MISSION. — Recent tidings have been received by the Committee of the English Baptist Missionary Society which occasion considerable anxiety. They may well cause a righteous indignation everywhere, as they illustrate anew the persistence with which the Romanists follow every opening made by Evangelical Christians among the heathen. The English *Nonconformist* says : "It is now known as a fact that in the month of January there entered upon the River Congo a Portuguese gunboat, having three or four Roman Catholic priests on board, and that these

priests have been sent to occupy San Salvador. They came with all the pomp and retinue of military and naval display ; they went up to San Salvador, escorted by a captain of the line in the Portuguese army, by a lieutenant in the navy, and by a force of marines ; and they took with them presents to the king of San Salvador, — cases of rum and gin, and firearms, silver tankards and cups, and a crown, either of gold or of gilt, for the king himself. It is known that they have arrived at San Salvador, and the report of the missionary society will contain a letter from the king of Congo, translated by Mr. Grenfell, to whom it was addressed (and who is now in the Congo country), announcing ‘the arrival of the important mission from His Majesty of Portugal to His Majesty of the Congo,’ and reporting that he (the king) had received at the hands of the ambassadors a golden crown and certain presents, the like of which he had never looked upon before. It is further known that these Jesuit priests are under a bond to remain five years in the country ; and that the commander of the gunboat has received orders to visit the river once a month. The Baptist missionaries still express their confidence in their work, but in the midst of some concern naturally attendant upon these difficult circumstances, they appeal to the home churches for their increased sympathy and prayer.”

ITALY.

THE FREE CHRISTIAN CHURCH in Italy has issued its Evangelization Report for the year 1880. Its statistics are as follows : —

Ordained Ministers	14	Catechumens	254
Evangelists	15	Sabbath-school Teachers	51
Elders	48	Sabbath-school Children	710
Deacons	70	Day and Night School Teachers	21
Deaconesses	13	Day and Night School Pupils	1,300
Colporteurs	3	Churches, large and small	35
Average Sab. Morning Attendance	1,200	Out-stations	37
Average Sab. Evening Attendance	2,200	Collections for Evangelization, Fr.	3,391.90
Average Weekday Attendance	1,600	Collection, for all objects	Francs 15,000
Communicants	1,780		

The reports from the various stations indicate activity, the church at Rome, ministered to by Gavazzi, having, it is said, immense audiences. With 35 churches and 1,780 communicants there should be an evangelical force able to reach out effectively to different parts of the kingdom. We regret to see that while the Free Church has received financial aid from Scotland, England, and America, to the amount of over \$35,000, its own collections for all objects are set down as less than \$3,000.

FRANCE.

ACCORDING to a writer in *Evangelical Christendom*, there are now in Paris 75,000 Protestants, among whom are 35,000 Reformed, 30,000 Lutheran, and 10,000 of other denominations, though this is said to be only an approximation. About seventy-five pastors attend to the spiritual wants of the Protestant population. The Roman Catholics have 600 priests in active service besides numerous chaplains connected with various establishments. The Jews, who number about 33,000, have four large synagogues and six oratories. Mr. McAll has opened a mission at Lille, and many conversions have occurred at Nîmes.

MEXICO.

THE METHODIST MISSION premises at Queretaro were assaulted by a mob on April 3. The attack lasted for four hours, and was doubtless inspired by a circular from the Roman Catholic bishop denouncing excommunication upon any persons who had to do with the Protestants. A second attack was threatened on April 13, and the

governor would offer no assurance of protection. The missionaries accordingly left for the city of Mexico, where the matter was laid before the American Minister and the Mexican officials. The latter requested the return of the missionaries, and promised protection. Inasmuch as Queretaro is a stronghold of fanaticism, it is thought best to make a stand there, and so check, if possible, the intolerance which will surely manifest itself more openly in all parts of Mexico, if it is not withstood and defeated in this city.

MISCELLANY.

AID FOR MISSION COLLEGES.

While such large sums are reported almost every week as given for the endowment of colleges and seminaries at home, it is pleasant to note the following recent special contributions to Central Turkey College at Aintab, namely:—

Charles Merriam, Springfield	\$1,000
W. O. Grover, Boston	1,000
Ezra Farnsworth, Boston	1,000
R. H. Stearns, Boston	500
F. N. Marquand, Southport, Conn.	250
T. Fairbanks, St. Johnsbury, Vt.	250
William Hyde and Miss Sage, Ware	1,000
William E. Dodge, New York	1,000

The sum of \$20,000 is greatly needed to put this mission college in good working order.

THE NATIVE AFRICAN.

"I HAVE carefully studied the African character, and can speak advisedly of its worth. I have seen him under Anglo-Saxon, Celtic, Scandinavian, and Semitic rule. I have lived in the United States, in the West Indies, and in Venezuela. I have traveled in Syria, Egypt, and in the interior of Africa, and I testify that the manhood of the race is in the heart of Africa,—the basis upon which the African national superstructure is to be erected. When in the interior of Africa I have met men, both Pagan and Mohammedan, to whom, as well as from their physical as their mental characteristics, one voluntarily and instinctively feels like doing reverence."—*Pres. Edward W. Blyden, D. D.*

IMMIGRANTS TO THE SANDWICH ISLANDS.

The Chinese have been pouring in upon us at a great rate during the last six months, until now there are fully 13,000 Chinese on these islands. The greater part, however, of this influx is not by voluntary immigration. It has been pro-

duced by speculation in response to the call for labor. The matter has been overdone, and will soon work its own remedy.

Several shiploads of Portuguese have arrived, but they are not exactly what is wanted. One shipment of eighty people from the New Hebrides has lately arrived, and before long we shall have more labor vessels arriving from Micronesia. Four hundred and fifty Norwegian laborers have also lately arrived, and are very highly spoken of. They are Lutherans, and seem to be quite a religious people.

Among the late importations of Chinese are about sixty Christian Chinese from Hongkong and Canton. Among them is one who has been employed as a colporter in China, and who comes well recommended by the missionaries there. He will be set at work in that line here.—*Rev. A. O. Forbes, Honolulu.*

THE MACEDONIAN CRY.

THROUGH midnight gloom from Macedon
The cry of myriads as of one;
The voiceful silence of despair
Is eloquent in awful prayer;
The soul's exceeding bitter cry,
"Come o'er and help us, or we die."

How wonderfully it echoes on,—
For half the world is Macedon.
These brethren to their brethren call,
And by the love that loved us all,
And by the whole world's life they cry,
"O ye that live, behold, we die."

Anon.

BIBLIOGRAPHICAL.

The Chinese: their Education, Philosophy, and Letters. By W. A. P. MARTIN, D. D., LL. D., President of the Tungwen College, Peking. New York. Harper & Brothers. 12mo, pp. 319.

This interesting and valuable volume is made up mainly of papers which Dr. Martin has written during the many years of

his residence in China, while observing the people and studying the institutions of that Empire. Most of them have already appeared as articles in various magazines, where they have attracted the attention of those interested in Oriental studies. We are glad that these papers have now been collected in a single volume calculated to meet the wants of that large and rapidly increasing number of persons in this country and England who desire to be informed concerning a people whose education and philosophy, though alien from our own, are well worthy of our study. In one of these papers, entitled "The Renaissance in China," the author refers to some of the efforts of officials and other intelligent men in China, in promoting western learning, and we give an extract of what he says concerning

A CHINESE SCHOLAR'S TESTIMONY TO THE VALUE OF
MISSIONS.

"The views of the more advanced members of this scholarly class are well set forth in an essay lately published in a Chinese newspaper, by Chang-lu-seng [now vice-minister to Japan], a gentleman of wealth and titular rank, who has recently published two small volumes, one on engineering, and the other on chemistry. As a testimony to the scientific labors of missionaries as well as an index of intellectual progress, it is of sufficient value to justify us in translating a few paragraphs. He is discussing a question much mooted among the Chinese, that of the advantages and disadvantages of foreign intercourse.

"Commencing," he says, 'with the last years of the Ming dynasty, we opened the seaports of Kwang-tung to foreign trade, doing a profitable business in tea and silks, receiving in return fabrics of woolen and cotton suited to our wants, as well as clocks, watches, mirrors, and other articles of luxury. But opium came in at the same time, and its poisonous streams have penetrated to the core of the Flowery Land. The blame of this partly rests on us; but when we go to the root of the evil, it is impossible to exculpate the English from the guilt of originating the traffic. Foreigners, with their ships and steamers, have, moreover, monopolized

the carrying trade of the sea-coast and the great rivers, throwing thousands of seafaring natives out of employ, and causing great distress.'

"To the advantage derived from the purchase of foreign arms, from the assistance of foreigners in suppressing the late rebellion, and above all to the protection which they extended over the open ports, he does ample justice. Yet, in striking a balance-sheet, he still concludes that the 'advantages derived from foreign commerce are not sufficient to make amends for the evils to which it has given rise. But the benefits which we derive from the teachings of the missionaries are more than we can enumerate.' He then recapitulates the publications of missionaries on scientific subjects, commencing with those of the Jesuit fathers of two centuries ago, and coming down to those of the Protestants of the present day; and closes the catalogue with the remark, 'All these are the works of missionaries; they are well adapted to augment the knowledge and quicken the intellect of China. Their influence on our future will be unbounded.'

"He does not stop with the scientific teachings of missionaries. 'China,' he says, 'is much given to idolatry, which is to us a source of wasteful and foolish practices. Now Christianity teaches men to renounce the worship of idols, in conformity with the maxim of Confucius, that he who sins against heaven, will pray in vain to any other. Should we attend to these instructions our women would cease to frequent the temples, and we should waste no more money in idolatrous processions. Monasteries would be converted into private residences, and their yellow-capped occupants would not be seen fleecing the people by their deceptions. Their services and charms would be laughed at, and this would be indeed a great gain.'

"The author of these paragraphs has very little sympathy with the spiritual elements of our holy faith, but, like many of his countrymen, he views it with favor, as a powerful agency, coöperating with the diffusion of science, to emancipate his country from the bondage of superstition."

THE PRINTED BIBLE AS AN EVANGELIZING AGENCY.

IN the potencies for evangelization nothing is more effective and marvelous than the circulation of the Scriptures. There is more in this than appears at once. The divine word, preached, or taught, or read, is the power of God unto salvation. This is ordained of the Infinite, and all history confirms it. With the open Bible in the hands of the people, in their mother tongue, you have Scotland, and not Spain; you have the United States, and not Mexico; you have England, and not Italy. There was a famine of the word, and Israel continually dropped away from the worship of God into the abominations of idolatry. David stuck unto the Lord's testimonies, and his kingdom became the glory of the world. The high priest, Hilkiah, rummaging in some out-of-the-way place in the temple came upon a manuscript. And he said to Shaphan, the scribe: "I have found the book of the law." Its existence, even, seems to have dropped out of memory. And does not this account for that dreary record, from Solomon to the captivity, of kings that did evil in the sight of the Lord? A chief reason, doubtless, why the church of the first centuries, so soon after its triumph, fell into heresies and sacerdotalism, was that the Bible, existing only in manuscript, was scarce, with but fragments here and there among the people. Unbelief and ecclesiasticism and priestcraft are small just in proportion as the circulation of the Scriptures among the common people is large. Here, then, is the hiding-place of the power of evangelism. And see how almost infinite is the gain since the Apostles' day. They had the gift of other tongues, but we have the divine word in all tongues nearly. It was five hundred years from the Septuagint to the Vulgate. Even at the opening of this century there were but fifty translations of the word. To-day, chiefly the work of the last fifty years, there are two hundred and fifty. A hundred years ago, not one fifth of the race had the Scriptures in their own language. Now four fifths have it, and the close of this century, at the same rate, will see the word of God trans-

lated into every tongue spoken on the face of the globe.

And how great are the possibilities of multiplying the copies of this wonder-working book. A Hoe printing-press can throw off thirty thousand copies of the Psalms in an hour. In the same time it can print twenty-five hundred copies of the Bible entire. A single press can give the world four millions of Bibles while the swiftest writer of the early church is making one. And then the relative cost. As late as Wycliffe's time, a laboring man must give the services of five years for the Bible complete. To-day you can buy a Testament, illustrated, for two cents, and the whole Bible for three hours' wages of the humblest working man.

Now there is a mighty significance in this. It points in the line of all the other providences, indicating that the end is not far distant. This Bible is the leaven of the kingdom. Cast into the mass of heathendom it works with a tremendous urgency. In the rapidity with which it is pushing its way out into dark places, and to distant people, we see a realization, possibly the intended significance, of that apocalyptic vision — an angel flying in mid-heaven, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." — *Rev. S. J. Humphrey, D. D.*



THE STERILITY OF BUDDHISM.

DR. STRACHAN of Madras, thus speaks of Buddhism as he has seen it in Burmah: —

"Buddhistic morality is of a lofty standard. Its teaching may be condensed into 'pure words, pure thoughts, pure deeds.' But to attain to this high standard, total abstinence from the world and from worldly affairs is required. It is therefore impracticable, and unsuited for the everyday life of the great mass of people. How different the teaching of the gospel, which knows nought of secular as apart from religious, which makes the ordinary duties of life — sanctified by right motives — acts of worship, and which flings a glory upon the most trivial acts of man —

the only creature upon earth capable of knowing and adoring the divine. It can readily be supposed that a people imbued with the high moral teaching of Buddha would without difficulty transfer their allegiance to the still higher teaching of Christ. As a matter of fact, however, so far as I could ascertain by inquiry, Buddha's exalted teaching has no effect whatever upon the great masses of the people. The domestic worship of most of them is not connected with Buddhism at all, but

consists in the worship of ancestors. Then, again, I am afraid, from what I have heard, that the moral perceptions of the Burmese are very much blunted; that few wish to know the right, and that even if they know the right there is the want of a moral force to prompt them to follow it. Our blessed Teacher transcends all other teachers, for he not only tells us what is right, but strengthens us to fulfill it."

Notes for the Month.

TOPICS FOR SPECIAL PRAYER.

Executive Officers and Committees at home:—That their life and health may be precious in the sight of God; that he will give them all required discretion, firmness, skill, and faith; that he will vouchsafe to them the wisdom which is profitable to direct in accepting missionary candidates; in the selection of mission fields; in the direction of home affairs, and in adopting all desirable changes of policy and methods in foreign operations. Prayer is especially needed that light may be scattered in their path regarding all grave and perplexing problems which come before them, that they may never be left to make any serious mistake; that they may not rely upon their own wisdom, but in humble dependence upon the adorable Comforter, may ever be taught and led by him; that, being full of faith and the Holy Spirit, they may never yield to discouragements; that they may have the special grace needful to make them wise, hopeful, and energetic administrators of the trusts committed to them, and standard bearers for the churches in the great work of evangelizing the heathen world. "Now the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make them perfect in every good work to do his will, working in them that which is well pleasing in his sight through Jesus Christ, to whom be glory for ever and ever. Amen."

Thanksgiving and prayer for Micronesia, especially for the band of missionaries, now reduced and enfeebled, and for the native preachers and teachers at the Gilbert, Marshall, and Mortlock Islands and at Ruk. (See page 221.)

RESIGNATION OF MISSIONARIES.

Miss Corinna Shattuck, of the Central Turkey Mission, who, on account of ill health, returned to this country two years since, has for the same cause, felt compelled to resign her connection with the Board, greatly to the regret of her associates and of the officials of the Board. Miss Julia A. Rappleye, of Broosa, Western Turkey Mission, has also, with many regrets, been released from her connection with the Board.

DEPARTURES FOR THE FIELD.

April 23. From New York, Rev. H. O. Dwight and wife, on their return to the Western Turkey Mission.

April 23. From Boston, Miss Martha E. Lawrence, of Lake Erie Seminary, Painesville, Ohio. Miss L. responded to a sudden call for help at the Constantinople "Home," caused by the illness of Mrs. Williams.

April 26. Mrs. L. V. Snow left Boston for Honolulu, on her way to rejoin the Micronesian Mission.

ARRIVALS IN THE UNITED STATES.

April 18. At New York, Rev. H. A. Schauffler and family, of the mission to Austria.

April —. At San Francisco, Rev. Joel F. Whitney and wife, and Mr. Frank E. Rand and wife, of the Micronesian Mission.

MARRIAGE.

April 14. At Oakland, Cal., Hon. G. W. Colby, of Benicia, to Miss Julia A. Rappleye, lately of Broosa, Turkey.

DEATHS.

April 17. At Fort Berthold, Dakota, Mrs. Emma M., wife of Rev. Charles L. Hall, of the Dakota Mission. (See page 219.)

February 10. On board the "Morning Star," Willie, son of Mr. and Mrs. F. E. Rand, of the Micronesian Mission, aged 2 years.

April 23. At East Bloomfield, N. Y., Rev. John P. Skeeel, District Secretary of the A. B. C. F. M. for Southern New England, from 1864 to 1870.

DONATIONS RECEIVED IN APRIL.

MAINE.

Cumberland county.	
Gorham, Cong. ch. and so.	36 37
Portland, St. Lawrence St. ch. and so.	8 57—44 94
Franklin county.	
Farmington, Cong. ch. and so.	24 50
Lincoln and Sagadahoc counties.	
Bath, Central ch. and so. 60; Mrs. Eliza Bowker, for teacher in Turkey, 20; A friend, for preacher in China, 50;	130 00
Wiscasset, 1st Cong. ch. and so.	6 15—136 15
Oxford county.	
Andover, Cong. ch. and so.	10 00
Piscataquis county.	
Garland, Cong. ch. and so.	4 00
Union Conf. of Churches.	
Hiram, Cong. ch. and so.	3 40
Washington county.	
Machias, Centre St. ch. and so. 10.09; Machias, 8.90;	18 99
	241 98
<i>Legacies.</i> —Kennebunk, Miss Hannah Dorman, by Stephen G. Dorman, Ex'r,	250 00
	4 1 98

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.	
Rindge, Cong. ch. and so.	5 42
Sullivan, East, A. C. Ellis,	25 00—30 42
Cosco county.	
Berlin, Ch. of Christ,	5 00
Gorham, Cong. ch. and so.	4 00—9 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.	
Amherst, Cong. ch. and so.	24 37
Francestown, M. B. Fisher,	5 00
Milford, Cong. ch. and so.	9 73
Mont Vernon, Cong. ch. and so.	9 20
Nashua, 1st Cong. ch. and so.	53 02—101 32
Merrimack county Aux. Society.	
Pittsfield, J. L. Thorndike, for Africa,	4 58
Rockingham county.	
Atkinson, Cong. ch. and so. with other dona. to const. JOHN DOW, H. M.	57 00
New Market, Cong. ch. and so.	31 50
Raymond, Mrs. James T. Dudley,	4 00
Rye, Cong. ch. and so.	12 00—104 50
Sullivan county Aux. Society.	
Claremont, Cong. ch. and so.	84 42
	334 24

<i>Legacies.</i> —Concord, Joseph Smith, by A. B. Thompson, Ex'r, 1,500, due Feb. 1882, less interest and State tax,	1,424 24
Kingston, Nancy E. M. Hook, by Henry Morxey, Ex'r, less taxes,	48 88—1,473 12
	1,807 36

VERMONT.

Bennington county.	
Manchester, A. Hemenway,	10 00
Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Lower Waterford, Cong. ch. and so. 15; A friend of missions, 5;	20 00
Chittenden county.	
Essex, C. Farrand,	10 00
Essex county.	
Granby and Victory, Cong. ch. and so.	8 00
Franklin co. Aux. Soc. C. B. Swift, Tr.	
East Berkshire, Cong. ch. and so.	8 00
Lamoille county.	
Stowe, 1st Cong. ch. and so.	55 00
Orange county.	
Fairlee, W.,	1 00
Newbury, 1st Cong. ch. and so.	8 12—9 12
Orleans county.	
North Troy, Cong. ch. and so.	1 18
Washington county Aux. Soc. G. W. Scott, Tr.	
Berlin, Mrs. J. E. Perrin,	5 00
Northfield, Cong. ch. and so.	15 38—20 38

Windham county Aux. Soc. H. H. Thompson, Tr.	
Brattleboro, Central ch. and so. to const. Rev. GEORGE E. MARTIN, H. M. 104.66; H. 5;	109 66
Jamaica, Cong. ch. and so.	14 00
West Brattleboro, Cong. ch. and so.	13 22
Westminster, Cong. ch. and so.	11 88—148 76
Westminster West, Cong. ch. (45.55 in April Herald should have been from this church),	
Windsor county.	
Norwich, Cong. ch. and so.	15 00
Springfield, L. Whitcomb,	12 00
Woodstock, 1st Cong. ch. and so.	9 24—36 24
	326 68

MASSACHUSETTS.

Barnstable county.	
Falmouth, 1st Cong. ch. m. c.	33 65
Berkshire county.	
Curtisville, Cong. ch. and so.	10 00
Pittsfield, 1st Cong. ch. (of which 185 from Rev. S. B. Morley to const. Mrs. EDITH T. and FRANK J. MORLEY, H. M.), 352.29; James H. Dunham, 25;	377 29
Sheffield, Cong. ch. and so.	8 00
Williamstown, 1st Cong. ch. and so.	21 00—416 29
Bristol county.	
Attleboro, E. Carpenter, to const. P. M. CARPENTER, H. M.	100 00
Berkely, Cong. ch. and so.	34 50
Fall River, Central ch. and so.	4 06
Rehoboth, Cong. ch. and so.	26 00—164 56
Brookfield Ass'n. William Hyde, Tr.	
Barre, Ev. Cong. ch. to const. HENRY H. BRIGHAM and EDWIN GRANGER, H. M.	204 78
North Brookfield, 1st Cong. ch. and so.	100 00—304 78
Dukes and Nantucket counties.	
Nantucket, Mrs. E. P. Fearing,	25 00
Essex county.	
Andover, Free ch. (of which 100 from George W. W. Dove), 121; South Cong. ch. 74.64;	195 64
Lawrence, Elliot ch. and so.	86 14—281 78
Essex county, North.	
Bradford, Mr. and Mrs. Warren Ordway, to const. Mrs. ELIZA GOODWIN, H. M.	100 00
Haverhill, Centre ch. and so.	160 00
Ipswich, 1st Cong. ch. and so.	44 03
Newbury, 1st Cong. ch. and so.	26 03
Rowley, J. L.	2 00—332 06
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. ch. and so.	17 19
Lynn, Central ch. and so. 50; 1st Cong. Society, income on B. Lord legacy, 20.20;	70 20
Peabody, South ch. and so.	302 00
Salem, Tabernacle ch. and so.	649 92—1,039 31
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Conway, Cong. ch. and so.	28 10
Hampden co. Aux. Society. Charles Marsh, Tr.	
Blandford, Cong. ch. and so.	36 53
Chester, 2d Cong. ch. and so.	5 00
Indian Orchard, Evang. church,	11 79
Longmeadow, S. C. Booth,	20 00
No. Wilbraham, Grace chapel S. sch. for "Morning Star," 20;	
friends, 9.50;	29 50
Palmer, 2d Cong. ch. and so.	10 96
Springfield, 1st Cong. ch. and so. 102;	
South Cong. ch. and so. 57.62;	
Olivet ch. and so. 18.40; No. Cong. ch. and so. 25; Ira Merrill, 5;	208 11
Westfield, N. T. Leonard, for the Eastern Turkey mission,	75 00—396 89
Hampshire co. Aux. Society.	
Amherst, 1st Cong. ch. and so. 100;	
North Cong. ch. and so. with other	

don. to const. ASA ADAMS, H. M.	
68;	168 00
Northampton, A friend,	160 00
South Hadley, 1st Cong. ch. and so.	263 00
South Hadley Falls, Cong. ch. and so.	30 00
"Hampshire county," —, —, —	11 00—395 00
Middlesex county.	
Cambridge, North Ave. ch. and so. to const. Rev. CHARLES F. THWING, H. M.	236 20
Cambridgeport, Pilgrim ch. and so. m. c.	15 59
Concord, Trin. Cong. ch. and so.	34 59
Lexington, Hancock ch. and so.	15 70
Lowell, Kirk St. ch. and so. 271.62;	
High St. ch. and so. 75.20;	346 82
Malden, 1st Cong. ch. and so.	54 57
Melrose, Cong. ch. and so.	75 75
Natick, Cong. ch. and so.	111 50
Newton, Eliot ch. and so. 450; 1st Cong. ch. and so. 74.83;	524 83
Somerville, Franklin St. ch. and so. 149.47; Prospect Hill ch. and so. 12.53;	162 00
Stoneham, Cong. ch. and so.	27 54
Wakefield, Cong. ch. and so.	156 53
West Newton, The Red Bank Co	76 50—1,838 12
Middlesex Union.	
Townsend, Herbert,	5 25
Norfolk county.	
Brookline, E. P.	5 00
Hyde Park, Clarendon Cong. ch.	5 50
Needham, Cong. ch. and so.	11 00—21 50
Plymouth county.	
E. Bridgewater, Union ch. and so.	21 10
Hanover, 2d Cong. ch. and so.	7 76—28 86
Suffolk county.	
Boston, Old South ch. 1,300; Union ch. 1,054.90; Park St. ch. 586; First Reformed Epis. ch. 200; Central ch. m. c. 63.87; Highland ch. 9.44; Eliot ch. m. c. 4.35; Maverick ch. 2.67; A friend, 100; Cyrus Brewer, 50; To the memory of Eli Thorp, 25; A pulpit supply, 25; never mind, 1;	3,422 23
Chelsea, Central ch. and so.	13 62
Revere, Cong. ch. and so.	2 13—3,437 98
Worcester county, North.	
Winchendon, North Cong. ch. and so.	145 09
Worcester cn. Central Ass'n. E. H. Sanford, Tr.	
Leicester, 1st Cong. ch. and so.	182 53
Oxford, Cong. ch. and so.	23 00
Webster, Cong. ch. and so.	25 00
Worcester, Central ch. and so. 287.29; Union ch. and so. 149.75; Salem St. ch. and so. 4;	441 04—671 57
	9,565 79
Legacies. — Boston, Mrs. Charlotte A. Stimson, add'l interest,	
Hatfield, Mrs. Hannah W. Smith, by D. W. Wells, Ex'r,	29 00
Heath, Asahel Thayer, by H. L. Warfield, Trustee,	100 00
	142 00—271 00
	9,836 79
RHODE ISLAND.	
Kingston, Cong. ch. and so.	20 50
Pawtucket, A friend,	25 00
Providence, Pilgrim ch. and so. 209; Elmwood ch. and so. 37; Entries from Slatersville in May <i>Herald</i> should have been from Providence,	237 00—282 50
CONNECTICUT.	
Fairfield county.	
Fairfield, 1st Cong. ch. and so. m. c.	82 17
Green's Farms, W. P. Elwood,	5 00
Rowayton, William J. Crow,	5 00
Stamford, 1st Cong. ch. and so.	139 47—231 64
Hartford county. E. W. Parsons, Tr.	
Broad Brook, Cong. ch. and so.	17 00
Buckingham, Cong. ch. and so.	5 83
Burlington, Cong. ch. and so.	19 00
East Hartford, Cong. ch. and so.	20 00
Enfield, Daniel H. Abbe,	5 00
Glastonbury, 1st Cong. ch. and so.	225 00

Hartford, South ch. and so. 200; A friend, to const. C. O. THOMPSON, H. M. 100; A friend, 10;	310 00
North Granby, Cong. ch. and so.	22 55
South Glastonbury, Cong. ch. and so.	3 24
Southington, Cong. ch. and so. add'l,	40 00
Suffield, 1st Cong. ch. and so.	7 00
Windsor, Cong. ch. and so.	43 42—718 04
Litchfield co. G. C. Woodruff, Tr.	
Thomaston, Cong. ch. and so.	35 03
Middlesex co. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	20 50
Clinton, Cong. ch. and so.	67 90
Durham, 1st Cong. ch. and so.	40 00
Old Saybrook, Cong. ch. and so.	8 82—137 22
New Haven co. F. T. Jarman, Agent.	
Birmingham, Cong. ch. and so. m. c.	29 54
Guilford, 1st Cong. ch. and so.	28 00
Meriden, Cent. ch. and so. 29.76; 1st Cong. ch. and so. 2;	31 76
New Haven, North ch. m. c. 15.03; 1st ch. m. c. 8.91; Mrs. J. P. D. 100;	123 94
North Haven, C. H. Thorpe,	10 00—223 24
New London co. L. A. Hyde and L. C. Learned, Tr's.	
Old Lyme, 1st Cong. ch. and so.	12 00
Westchester, Rev. G. L. Edwards,	5 00—17 00
Tolland county. E. C. Chapman, Tr.	
Mansfield, 2d Cong. ch. and so. with other dona. to const. Mrs. MARIA L. BEACH, H. M.	42 04
Moose Meadow, F. Wilson,	10 00—52 04
Windham county.	
Chaplin, A friend,	10 00
So. Killingly, Cong. ch. and so.	8 00
Thompson, Cong. ch. and so.	5 47
Willimantic, Cong. ch. and so.	30 90—54 37
	1,468 58
Legacies. — Hartford, Mrs. M. A. Warburton, by N. Shipman, Ex'r, add'l,	
Harwinton, Mrs. Sarah B. Hayes,	286 13
Interest on note,	8 60—294 73
	1,763 31

NEW YORK.

Brooklyn, Tompkins Ave ch. 430.55;	
Park Cong. ch. 26.25;	456 80
Buffalo, 1st Cong. ch. and so.	64 00
Catskill, John Doane,	7 80
Commaack, Cong. ch. and so.	4 28
Flushing, Cong. ch. and so.	50 00
Fredonia, W. McKinstry,	5 00
Gaines, Cong. ch. and so.	23 62
Glen Cove, Wm. G. Smith,	10 00
Homer, BARNEY W. PAYNE, to const. himself H. M.	100 00
Motts Corners, Cong. ch. and so.	4 50
New Haven, Cong. ch. and so.	31 90
New York, T. B. Nutting, Jr., to const.	
ELLA J. NUTTING, H. M. 100; A lady in Madison Sq. Presb. ch. 10; Mrs. M. 50; Rev. B. N. Martin, D. D., 10; an aged friend, 10; A friend, 1;	181 00
Perry Centre, Cnng. ch. and so.	31 00
Wellsville, 1st Cong. ch. and so.	25 10
Westmoreland, 1st Cong. ch. and so.	3 00
West Groton, Cong. ch. and so.	12 00
— L. M. B. for native preacher in Harpoot field,	25 00—1,035 00

NEW JERSEY.

Jersey City, 1st Cong. ch.	67 84
Princeton, A. Guyot,	20 00—87 84

PENNSYLVANIA.

Jeansville, Welsh Cong. ch.	5 00
Kingston, Welsh Cong. ch.	10 00
Parsons, Welsh Cong. ch.	5 00
Philadelphia, A member of Calvary Presb. ch.	5 00
Shamokin, Welsh Cong. ch.	10 36—35 36

MARYLAND.

Baltimore, 1st Cong. ch.	90 72
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WEST VIRGINIA.]

Cntton Hill, Jane E. Huntington,	10 00
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GEORGIA.

Savannah, Rev. B. D. Conkling, 10 00

TENNESSEE.

Maryville, Rev. J. Silsby, 2 65
Nashville, A friend, 50 00—52 65

OHIO.

Brownhelm, Cong. ch. 14 30
Cincinnati, Vine St. ch. to const. CHARLES A EWING, H. M. 250 00
Cleveland, T. P. Handy, 100 00
Conneaut, Cong. ch. 8 00
Delaware, William Bevan, 5 00
Delhi, John Winsor, 5 00
Garrettsville, Cong. ch. 13 00
Lodi, Cong. ch. 10 00
Lyme, Cong. ch. 53 64
Nebo, Welsh Cong. ch. 20 00
Oberlin, 2d Cong. ch. 14.12; Prof. E. B. Barrows, 10; 24 12
Springfield, 1st Cong. ch. 8 23
Toledo, 1st Cong. ch. 169 35—680 64

INDIANA.

Lowell, Thomas Peach, 10 00

ILLINOIS.

Chicago, 1st Cong. ch. 274.61; U. P. Cong. ch. m. c. 13.18; Theol. Sem. Soc. Inquiry, 7.25; Jeremiah Porter, 302 04
Dover, Cong. ch. 56 00
Elgin, Cong. ch. 6 24
Huntley, Cong. ch. 12 00
Morrison, Cong. ch. 35 00
Richmond, R. R. Crosby, 1 00
Roscoe, Cong. ch. 9 20
Waukegan, Cong. ch. 13 59
Woodburn, Cong. ch. 20 00
Woodstock, La., Miss. Society for teacher, Cesarea, 24 00—479 07

Legacies.—Lawn Ridge, O. J. Parkhill, by C. Stowell, Adm'r, 390 00

869 07

MICHIGAN.

Armada, Cong. ch. 21 68
Charlotte, Mrs B. Landers, 5 00
Le Roy, Rev. A. G. Hubbard and family, 5 00
Ludington, Cong. ch. 11 40
Otsego, Cong. ch. 14 90
Perry, Cong. ch. 5 00
So. Frankfort, O. Blood, 4 00
Union City, A friend, 500 00
Watervliet, W. M. F. S. for work under care Rev. H. N. B. 4 50—571 48

MISSOURI.

Sedalia, Cong. ch. 12 90
Stewartsville, Cong. ch. 2 30
Webster Groves, Cong. ch. 10 50—25 70

MINNESOTA.

Elk River, Cong. ch. 6 00
Hutchinson, Cong. ch. 1 34
Minneapolis, Plymouth ch. 29.72; 2d Cong. ch. 1.80; 31 52
Tracy, —, 2 00
Winona, 1st Cong. ch. 75 00—115 86

IOWA.

Anamosa, Cong. ch. 4 19
Big Rock, Cong. ch. 12 00
Bloomfield, Cong. ch. 5 87
Chester Centre, Cong. ch. 27 00
Cresco, E. T. Stoddard, 2 00
Hampton, 1st Cong. ch. for So. Africa, 15 00
Iowa City, Cong. ch. 75 00
Lewis, Cong. ch. 19 16—160 22

WISCONSIN.

Beloit, 1st Cong. ch. bequest of Josiah Shepard, by C. B. Salmon, Tr., to const. WILLIAM N. and ANNA N. SHEPARD, H. M. 200 00
Black Earth, Cong. ch. 6 00Fond du lac, A friend, 10 00
Fort Howard, Mrs. C. L. A. Tauk, for Spain, 15 00
Madison, Cong. ch. to const. Rev. A. O. WRIGHT, H. M. 50 00
New Lisbon, Cong. ch. 21 06—302 06

KANSAS.

Delmore, Cong. ch. 5 00

NEBRASKA.

Crete, Cong. ch. for Japan, 10 40

CALIFORNIA

Oakland, Ply. Ave. ch. 19 10

WASHINGTON TERRITORY.

New Dungeness, J. W. Blakeslee, 1 90

CANADA.

Province of Ontario, Coaticook, Mrs. E. Vaughan, 5 00
Garafraxa, 1st Cong. ch. 9 58—14 58
Province of Quebec, Montreal, Part of collections in Emmanuel and Wesley Cong. churches, 50 00
St. Andrews, Presb. ch. 10 00—60 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Austria, Prague, Mission ch. for China, 18.75; for Japan, 18.75; 37 50
Italy, Florence, Miss Sarah R. Dalton, for China, 100 00
Japan, Kobe, DeWitt C. Jencks, 200 00
Zulu Mission, Inanda, mon. con. £7.0.0.; Adams, £10.5.6.; Umsunduzi, £4.6.0.; Umzumbe, £3.6.9.; 122 45—459 93

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Mrs. Benjamin E. Bates, Boston, Treasurer, for several missions in part, 7,348 51

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, Treasurer, 1,505 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California, Treasurer, 2 55

MISSION SCHOOL ENTERPRISE.

VERMONT.—Dummerston, Cong. Mission School, 13.58; Granby and Victory, Cong. s. s. 2; St. Johnsbury, Friends of missions, for Japan, 25; 40 58
MASSACHUSETTS.—Immanuel s. s. 19.13; So. Framingham, Cong. s. s. 20; 39 13
CONNECTICUT.—Cromwell, Cong. s. s. 40.81; Pomfret, "Wide Awake" s. s. class for support of Elisha Root, 12; 52 81
NEW YORK.—Brooklyn, Greene Ave. Presb. s. s. for Choonkoosh, 12.50; Copenhagen, Cong. s. s. 1.10; Gaines, Cong. s. s. 4.60; New York, Olivet s. s. for Harpoor, 45; 63 20
ILLINOIS.—Ottawa, Cong. s. s. 25 81
MICHIGAN.—Detroit, Fort St. s. s. (40) and F. W. Swift (40), for edu. of native preacher at Marash, 80 00
IOWA.—Anamosa, Cong. s. s. 4; Atlantic, Cong. s. s. 11.60; 15 60
CANADA.—Toronto, Miss Dickinson's class, 3 10
320 25Donations received in April, 25,633 61
Legacies " " " 2,678 83

\$28,312 46

Total from September 1st, 1880, to April 30th, 1881, Donations, \$210,222.04; Legacies, \$42,283.49 = \$252,505.5

FOR YOUNG PEOPLE.

FROM THE "MORNING STAR."

WE are favored again with a report from the "Morning Star." For nine months she has been sailing through Micronesia, touching at many islands in the Gilbert, Marshall, Caroline, and Mortlock groups. When she left Honolulu in June of last year, crowds of people came to the shore to see her off, while the steamers blew their whistles, the flags on the shipping were dipped, and the band of a Russian man-of-war gave forth stirring music. The old pilot said that no such crowd would come to see the king off as came to see the "Morning Star" and her passengers start forth on the Lord's work. All the way through Micronesia the vessel has been bringing joy to thousands of hearts. Captain Bray, who has so faithfully commanded the vessel on its recent voyages, sends this report for the young people. On other pages of this number you will find Mr. Doane's account of Ruk, with a map of the lagoon, and also very interesting letters about the Christian work in the island world.

The "Morning Star" sendeth greeting to her Owners.



A PROA.

ARRIVING at Honolulu from my eighth voyage through Micronesia in your service, I am glad to hear that you have read with pleasure my former reports, and I can now send you a brief story of another year of prosperous work. But first about myself. You will remember that in my report printed in the *Missionary Herald* last year, I spoke of whispers I had heard from those on board about a steamer to take my place. There are more than whispers now, and I myself am persuaded that I can no longer do the work which your vessel ought to do in Micronesia. This is the feeling of all the missionaries, and while they speak very affectionately of me, they have been drawing up a petition on my cabin table for a larger vessel, and one that shall have steam power to be used when there are calms or cross currents.

"On this last voyage I did the best I could under the circumstances, but just think of it! In one instance, in going from one island to another, a distance of 200 miles, I had, on account of head winds and currents, to sail 1,236 miles. It took me seventeen days to do this, whereas a steamer would have gone in one day. I spent seventy-five days in doing the work among the Gilbert Islands, beating about until I had sailed 2,868 miles. If I had had steam

power I could have done the work in twenty-nine days, and that by sailing only 607 miles. My poor sailors have often had to pull in a boat for hours under a broiling sun, to reach some island to which I could not sail because there was no wind. Five hundred miles of boating have thus been done on this one voyage. This is very hard and slow work.

"This has been the busiest year of my life, and such crowds of passengers I never had on my decks before. I have had so many, that at times many of them have been obliged to remain on deck through sun and storm without any protection, because my cabins are quite too small to accommodate them, while my cook and steward have been greatly troubled to get cooking enough done on my small stove to satisfy so many hungry mouths.

"I have witnessed some glorious sights, especially in the turning of many of the natives to the Lord. The teachers we left at Namoluk last year among a heathen people, met me upon the beach, a school of old and young people singing away with all their might. The people had listened to their teachers, and many of them had accepted Christ. There stood a new church and a nice new house which these natives had built for their teacher. Best of all, there were thirty-six natives ready to be formed into a church.

"I told you about taking on my previous voyage the faithful Moses from Nomr to the wonderful lagoon of Ruk, where we left him in the midst of, prob-

ably, ten thousand heathen natives. I could but pity this faithful man and his wife as I sailed away, and left them in a corner of a large canoe house, as the most comfortable place they could find to live in. How glad they were to see me again. God had taken care of them. As my boat landed upon the beach, how different was the scene from the one I left only a year ago! A large number of children clapping their hands and singing "Morning Star," stood ready with a welcome to the missionaries, who landed upon a rude wharf which had been built of logs, and together they



A YOUNG MAN OF THE MARSHALL ISLANDS.

walked up a nice path to a pleasantly situated house built for their teacher under the shade of bread-fruit, cocoa-nut, and orange trees. A short distance from this house was a large new church.

"This good man's life had been in peril. Soon after I left him, a disease prevailed among the islands of the lagoon, and large numbers of people were

ISLANDERS TOWING THE "MORNING STAR" INTO A LAGOON



sick and died. They said at once that the missionary brought the disease, and they came in large numbers to kill him. He quietly asked them to listen to him, and then inquired of them whether they had never before had anything of the kind. They remembered that a long time ago they did have just such a pestilence. He asked, 'Who brought it then?' After a few moments' thought they replied, 'It came itself.' 'Then,' said he, 'did n't this come of itself?' They were ready to admit that it did, and instead of carrying out their design of killing him they soon began to listen to the words of everlasting life coming from the missionary's lips. From that time there came a call for more teachers and for the words of life, from all the natives in the lagoon. I left two more teachers this year upon other islands, and expect upon my return to see as great a change upon these islands as I saw at Moses' station this year.

"I always enjoy the company of the native school boys when I get them on board, either going from or returning to school upon Kusaie and the other training school islands. They make my decks ring with their laughter and shouts, and they help the sailors haul on the ropes in such a hearty manner that when I tack ship it brings my yards around in good order. Perhaps you will be sur-



NATIVE COUNCIL HOUSE OR MANEABA, GILBERT ISLANDS.

prised to hear that a little Gilbert Island boy, born on board, has been named "Morning Star Te Kaure," in honor of me. I trust that in the future you may hear that this lad has become a great and good man in his country.

"I should be glad before taking leave of my many owners, to give you, not only a story of my work, but also a treat from all the oranges, bananas, pine-apples, bread-fruit, cocoa-nuts, etc., that I see and often have given to me by the grateful natives of Micronesia.

"I am your vessel,

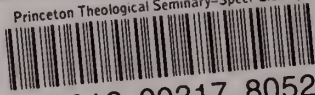
"THE MORNING STAR."

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Missionary Herald

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